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MAULMAIN KAREN MISSION.

LETTER OF MR. W. MOORE.

Tour up the Gyne.

Dong Yan, Feb. 20, 1850.—Last week we returned to this place after an absence of nearly two months, but leaving a statement of affairs here for a future communication, I will give a brief account of a tour of six weeks up the Gyne river. On Dec. 28th, the day after the close of the Association in Maulmain, we set out in company with br. and sr. Harris for Newville,—a distance of three days' rowing from Maulmain. Early on Saturday morning (the 29th,) we arrived at Kayen, where we had appointed to spend the Sabbath. On account of several deaths by cholera in the early part of the season, the villagers had forsaken their dwellings, without a single exception, and taken up their temporary residence in shanties in their paddy fields. On the news of our arrival most of the Christian families and a few others returned. The chief and others had fallen; some had been brought near to the grave; and though no new cases had appeared for weeks the people were still trembling,—well nigh frightened out of their senses and out of their faith.

In the evening both Pwos and Sgaus met in covenant meeting. Many with deep contrition confessed their want of faith and firmness. It was good to see the forgetful again remembering in whom they had trusted, and again having boldness and access by the faith of him. The services of the Sabbath were well attended, both as to numbers and in spirit. Two Sgaus were received by the church and baptized by br. Harris. In the afternoon the Lord's Supper was administered. On Monday morning we took leave of the place, exhorting the disciples to be steadfast and to exhibit the truth to their neighbors till we returned.

Newville and other villages.

The journey up to Newville was truly delightful: the weather was pleasant, the stream and the scenery on either side, beautiful, and two opposition boats gave us speed. We remained with br. Harris at Newville two weeks, but our knowledge of the Sgau dialect was too limited to admit of our enjoying the services, or of holding much intercourse with the villagers.

On the 4th of February, in company of br. H., I visited a large village two hours' walk north of the chapel, containing about an equal number of Pwos and

Sgaus, most of whom spoke both dialects. The inhabitants had often before heard the gospel, but their hearts are still unaffected by its saving truths. We found no willing listeners. The people are extremely ignorant, filthy in appearance, with apparently fewer of the comforts of Karen civilization than the neighboring villagers. Almost every house had its own *still worm*, and the countenances of the inmates plainly told that the product found a *home consumption*.

On the 7th br. Harris started on an elephant for a Sgau settlement to the north, and I, in company with Mounge Te Law, a guide, and two Karen boys to carry my bed and rice-pot, to the south among the Pwos. In two hours we began to meet with Karen homes, among which was an occasional Christian family. All we met during the day rank among the better class of Karens. They listened respectfully to our exhortations. They seemed to be convinced of the truth and excellency of Christianity, and acknowledged the importance of seeking salvation, but were "not quite ready, yet." There is a great difference between the conversation and views of the people who hold much intercourse with Christians and those who do not,—a difference giving cheering evidence that the disciples, with all their blemishes, are the "city on a hill."

A zealous Christian—in theory.

In the evening, after a hard day's walking and talking, we arrived at Ka True, distant seven or eight miles from the chapel. In the first house we entered we were hospitably offered rice and lodging. Though the accommodations were not inviting, we were weary enough to accept. Thirty or forty persons called during the course of the evening and morning, anxious, as they are everywhere, to hear from the two Karens in America. As long as we would answer questions about "the country of America," or converse about the present administration of these provinces (which has been grievously oppressive towards the Karens) they would talk freely; but

none had any heart for those things that concern their everlasting peace. One old man, however, of Portuguese descent, who was shipwrecked on this coast when a lad, and has since lived among the Karens, said he was rejoiced to see a teacher come to the village once more. He had long and earnestly exhorted his neighbors to become Christians and be baptized, but they would not listen to him. "All they cared for was arrack and the devil's customs." His eldest son, three months ago, in following the wicked custom of tattooing, took so much opium to deaden his feelings during the painful operation, that he never woke up. "If he had been a good Christian," said his father, "he would have been living yet." But alas for the deceitfulness of the human heart! With all the old man's anxiety for the salvation of his neighbors he does not realize that he himself is still in resolute rebellion against God. In reply to earnest exhortations to immediate repentance he said he knew he must believe in Jesus Christ, and as we took our leave he gave me a dozen eggs, a fowl, many good wishes and an invitation to come again.

A bold blasphemer.

At a short distance we came to another group of houses where, when it was known that a missionary had arrived, a company gathered around us. An elderly man, who appeared to be the champion and spokesman, told us we were very foolish for troubling ourselves about the Karens, and great fools for travelling about through the heat to preach to them. He had seen teacher Vinton often, and heard all about God, but he did not believe a word; or if it was true, he was not afraid; if he was wicked he intended to remain so; if God sent him to hell he could endure any suffering God could inflict,—with much more loud talk in the same strain. The bystanders appeared well pleased with the old man's boldness and blasphemy. It would have been casting "pearls before swine" to have attempted to give instruction at

that time: I spoke a few kind words and passed on. Many of the inhabitants were absent in their paddy fields.

The next village lying across a prairie, five or six miles wide, the assistant said I *must not* go through the heat. Thinking it imprudent myself, I bent my way back and he and his guide went forward to the "regions beyond." After an absence of four days they returned with the report that they saw "many people," and that they were more noble than the Ka T'ruceans, for they listened to God's word and drank less arrack.

Krungpung.

On the morning of the 14th we bade farewell to br. Harris and family and started for Krungpung. On the way down we called at five villages. At the first but three persons remained, five having died of the cholera within the three previous days, and all the others had fled. These three were intelligent persons and had heard much about the doctrines of the gospel. When asked why they did not follow their neighbors, one replied, "Can we escape the power or judgment of God by fleeing into the jungle? When God's time comes we must all go." At the other villages some showed no disposition to listen; others did, but none "received the word with joy."

"Homage—Worshipping "on all sides."

At one place, as I entered the house of an elderly man, he spread a mat, invited me to sit down, and ordered rice and eggs got immediately. I told him I did not come to ask his good things, but to communicate good things to him, —things sent by his Creator; whereupon he prostrated himself at my feet to worship, and when I stayed him with my hand, said that he supposed I was as good as the priests and therefore he would render me the same homage. I told him I was *better*, and knew more than the priests (which might be said without assuming any excellence) but that I was a man like himself, a sinner exposed to the wrath of God, and could only escape through the merits of a mer-

ciful Saviour who had died for my sins and his,—one who could give peace and pardon and eternal life to all who believe on his name. He appeared to be interested in the news, and promised to think seriously about religion in future.

At another village an intelligent man thought that what he had heard about the religion of the true God was *all right*. For his part he wanted to know the truth and do it, but he did not know what was truth. The priests said that the religion of their fathers was true; the missionaries came pronouncing that false, and giving a new one which did appear better; but the Catholics followed, again, condemning both and saying that they alone can show the road to heaven. He could not read, and therefore he could not learn the right road from books, but he would like MOUNG TE LAW to remain a month and preach to him and his neighbors. "At present," said he, "I am like a Karen shooting at a squirrel in the top of a tree. He shoots, and shoots, and shoots, knowing some shot will hit,—then he gains his object. So I worship on all sides, and am sure I sometimes hit."

Popery—Desperate characters.

Within the last ten years the Roman Catholics have preached more or less in all the villages in this vicinity. The many points of similarity between them and the Boodhist priests, and their disposition to accommodate the two systems, would seem likely to recommend them to the Karens, but so far none have changed the beads of Boodh for the beads of the Pope, nor is there any present prospect of many of the Karens becoming converts to the Romish faith. About a year ago a Portuguese priest built a good wooden chapel about two and a half days' row on the Gaing from Maulmain, where he intended to reside for the purpose of opening a school and itinerating. But a short time after he became settled some Karens, on pretence of learning to read with the view of becoming Christians, remained with him till they found an opportunity to steal all his property. They left for Burmah and he for Maul-

main, and the Karens say that neither party has been heard from since.

There are many desperate characters among the Pwos as well as among the Burmese. There are still many places where "lewd fellows of the baser sort" are ready to assault "the house of Jason." Even at Krungpung, the chapel was fired and consumed by some enemies of all righteousness since my last visit to the place.

The Church at Krungpung.

When we arrived at Krungpung, there being no chapel, the assistant kindly offered us a room in his house. I need not say why we refused his generous offer and preferred building a shanty in a cool retreat more in accordance with our own taste. By the time it was completed,—nine feet by ten,—and all our furniture arranged, the appearance of an approaching storm was seen in the distance. Soon the heavens were overcast, and a heavy rain with a gust of wind hastened on. This being an unlooked for occurrence in the dry season, we had made no provision against it. After a pretty thorough wetting we were obliged to take shelter in a Karen house that the owner vacated for our accommodation, in which we remained a fortnight.

The little band of disciples here, with one exception, remain steadfast in the faith, and manifest an increasing interest in the things of religion. Three persons were received into the church by baptism, and one by letter, making the present number eighteen. All the materials are prepared and on the ground for a new and permanent house of worship. The villagers here have heretofore been *wicked*, and prejudiced against all good.

This year they appeared more friendly. Several families say they have cast off the priests, which is an omen of good, but they do not yet manifest an inclination to seek the true religion.

A promising field.

I spent eleven days in visiting five large villages in the vicinity of Krungpung, the farthest of which is distant a day's travel on an elephant. The prev-

alence of cholera to a greater or less extent in this vicinity, had scattered the people in every direction through the jungle three months before our visit, and at the time we arrived they were just settling themselves again at their homes. These villages contain in many respects the most interesting class of Pwos that I have yet seen. They are industrious, free from drunkenness and its attendant vices, so prevalent at Dong Yan and other Karen communities, and have comfortable dwellings, good gardens, wide paddy fields, large droves of buffaloes, and every Karen comfort in abundance. Boodhism reigns among them, and the priests command the respect and confidence of the people. Still, many are not so prejudiced that they will not listen to the truth which is able to make them wise unto salvation.

While among them I met with many incidents which to me were full of interest and full of promise, but as my communication is growing to a wearisome length, I content myself with stating that in two of them three or four individuals pressed me to remain longer. They said eight or ten years ago Miss Macomber visited them once; three or four years ago, teacher Bullard remained there a night, or "a piece of a day;" now I was doing little more than passing through their villages; the native preachers did not come often nor stay long. "How can we know about God in this way?" I endeavored to impress upon them that it was a solemn thing to hear the gospel, that their guilt was daily increasing before God for not joyfully receiving what little they had heard, and that it was worse than in vain to be hearers of the word and not doers.

One man said that in his heart he was a Christian, and he would ask to be baptized now if I would get an assistant or even a Christian to live in the village. He was far from Christian influence, ignorant of the Bible, could not read, was surrounded by Boodhists and wicked men who would deride him, cast his name out as evil and persecute him, and he feared

he could not live as a Christian ought. If he were baptized and then to transgress, that would be worse still. Then I urged him to remove to a Christian village, or to sell his elephants, give his buffaloes and lands to his sons, come to town and learn to read; and then, if God inclined his heart that way, go and preach. That it was eternal happiness in heaven he was consulting about, and there was no reason or room to hesitate. He promised to pray much and the assistant at Krungpung will visit him frequently, and I do hope that the love of God will be so shed abroad in his heart that he will forsake all for his Name's sake.

The chief at Ko T'ra, who promised Mr. Bullard that he would offer no more to the priests, has kept his promise so far as he could without incurring the ridicule of the community. He is a learned man, familiar with Burmese and Taling literature, and says it is "all trash." He is a constant reader of the Bible and admires its truths. It is his own fault, he acknowledges, that he does not become a Christian. He knows he ought to and hopes soon to be a child of God. The people of this village generally listened with attention, and there is reason to believe that the way of the Lord is preparing, by means of his own raising up, and that before many years there will be a seed to serve him in Ko T'ra.

Tattooing.—Fearful looking for of judgment.

On our way home we spent another Saturday and Sabbath at Keyen. We found the church in an awakened state, and four candidates awaiting baptism, anxious to manifest their love for the Saviour by obeying his commands. Two or three cases required, or will require, discipline. Two young men had been absent a week who, it was supposed, had gone to get tattooed. The rage for tattooing is by no means diminishing among the Pwos. I know of but one young man who has had the moral courage to withstand the temptation, and preserve that body unscarred which God pro-

nounced good. As all the watchmen do not see eye to eye in respect to this barbarous and cruel custom, I know not when it will receive a check even among the Christians.

The community in the vicinity of Keyen have a respect for the Christians and for the doctrines of the gospel. Four months ago the husband of one of the disciples died of the cholera. He was not a Christian, and had often treated his wife unkindly because she was one. When brought to what he supposed his death-bed he felt all the anguish of an enlightened transgressor. He asked his son-in-law to read the Bible to him, and Christians to pray for him. He exhorted his children to follow their mother and not him, and desired to be buried according to Christian customs, without any of the heathen ceremonies,—but died in mental agony. On the day we arrived two of his sons, contrary to his dying command, were preparing an extensive feast in an adjoining village in behalf of their father. Monday was to be the great day of the feast. On Sunday a few people,—not more than fifty or sixty,—were gathered where there would have been four or five hundred under ordinary circumstances. During the night they could scarcely get up a dance. Something like a "hand-writing on the wall" appalled them. On Monday morning at daylight the feast was ended. The dying words of the man for whom the people were making merry haunted them. Few dared go to such a feast, and the few stout-hearted who went had not courage to persevere. Thus is the gospel gaining a silent but strong influence.

Retrospect.

This has been a pleasant trip, and we trust will not be without its results. God can work by the feeblest instruments. We visited and called at thirteen villages and conversed with hundreds of Karens. Many cared nothing for us or our mission; many listened respectfully out of respect for me; and a few, I should think ten or twelve, were

anxious to hear the gospel for its own sake, and are now anxious to hear more and to have several assistants among them. "The docile Karens" are more wicked than I expected to find them: they also possess a broader common sense and more cunning. Fewer are ready to receive religious teachers as such,—fewer still to receive the gospel,—than I had inferred from a careful reading of missionary reports. Still I find abundant room for encouragement to labor among them. This season it has been my privilege to baptize eight at Dong Yan, three at Krungpung, and four at Keyen, and to see portions of the field in every direction white to the harvest.

FROM A LETTER OF MR. BINNEY.

Schools.

March 21.—The ninth term of the Theological Seminary closed on the 15th of November. It was a time of much interest, and I trust of improvement. The number of pupils was twenty-four,—time, three and a half months. At the close of the next term, should I be permitted to see it, I hope to give you a full report of the Seminary up to that time.

The Karen Normal School is doing well. Miss Wright arrived this week in good health and spirits, and will be ready to commence her labors at the beginning of the next term. She will teach in the forenoon, and devote the afternoon to the study of Karen. Miss Vinton will continue for a time to teach in the afternoon in the Normal School.

During the past season I could not leave my pupils to visit the churches. Mr. Harris has visited them all and will report their condition. The church at Newton is in a good condition. Eight of the pupils of the Normal School have requested baptism. We have a good hope that more of them have been "born again," but circumstances have led me to put off their baptism until the present time.

TAVOY MISSION.

JOURNAL OF MR. BENNETT.

Aug. 25, 1849.—The Burman mentioned in my journal when at Newville, and who lives at Sen Zieke, has given more encouragement than heretofore, as latterly he has attended worship on the Lord's day in town, and appears pretty well. He is somewhat a weak minded man, and the influence of his heathen neighbors, as well as the ingrained superstitions of all his life, seems to keep him halting between eternal life and an adherence to foolish ceremonies.

Burman superstitions.

The highest priest in this province lately died at Shen-moke-tee, and for the purpose of giving him a more splendid burning, and also, no doubt, that the offerings to his survivors may be more abundant, his body has been brought from the place where he died, almost eight miles distant, to town, and placed in a new building erected for the occasion, called a "Neigban Kyoung." The body lies in state, embalmed after the manner of the Burmans, where offerings are made, and the pious bow down before it in prayer and supplication. In order to form any adequate idea of the superstitions of the East, they must be witnessed.

The month of July was an uncommonly dry month for the rains; only about half the quantity of water fell that sometimes does fall, and many of the natives had fears for the rice crop. Some of the *knowing ones* attributed all the deficiency of rain to the fact that the body of the dead priest had been brought to town, from the place where he died, for the purpose of *show* and *parade*, and not from pious motives, and the nat of the rain was offended, therefore he gave them no showers!

Aug. 28.—As there have been several days of hot sun and no rain, though indications are that it will soon rain, the natives are very anxious for their rice crops, and in order to procure rain, the natives in various parts of the city, in the edge of the evening, commenced im-

itating the croaking of frogs, in various ways and from various instruments of sound. The imitation not being very perfect, and the clamor very great, some of the people were inquired of, what it all meant. The reply was, "The people are endeavoring to deceive the nat of the clouds, by making him think the poor frogs are suffering, and so he may have pity on them, and send rain!" A cooly who was at work for me from one of the villages near town, was asked if the people of his village croaked too. He said, "Yes." When he was asked if he croaked? Dropping his head, "Why, no," said he, "I have no rice fields, and it is only those who have fields who croak." O hydra-headed monster. Superstition! when wilt thou cease to deceive the nations?

Daring crimes.

Sept. 4.—A Burman priest has just been committed to jail, charged with the murder of an old man nearly eighty years of age, and one of his devotees. There are various reports as to the cause of his committing the act, and as near as I can learn, the following seem to be some of the facts in the case.

The old man had long been in the habit of feeding this priest, but from some cause, unknown, had for several days discontinued his alms, at which the priest was highly incensed. The priest on the day of the murder sent several of his inferior priests or disciples to call the old man, who found him working in his field. He declined to go with them until he had finished his work. Some of them remained with the old man, and others remained to report. On hearing the old man refused to come, the priest was very angry, and said, "Why did you not bring him?" at the same time rating them severely. Being terrified they ran off, and the priest started for the field where the old man was at work—and by mistake went to another field near by. When those who were with him saw the priest coming, they told the old man, who stopped work and went into the path to meet the priest.

When he arrived near the priest, the latter called out to him very angrily, "Why did you not come when I called you?" The old man laid down the little spade with which he had been working, and prostrated himself to reply. The priest seized the spade and struck the old man several blows on the head, when he expired in a few hours.

The case has just been inquired into by Capt. Sharp, our magistrate, and the priest is committed to take his trial at the approaching sessions to be held by our new commissioner. When the priest was about to be remanded to jail, the Burmese officials about the court endeavored to have the priest divest himself of his yellow cloth, the mark of his priesthood, and take the clothing of a citizen, which he indignantly refused.

Sept. 20.—A few days since a most horrid tragedy was perpetrated in town by a Malay man, who murdered *four* persons and severely wounded two more. One of the murdered was his own child, another his wife, who had separated from him some months before, and the others were her relatives. He had been endeavoring to have his wife live with him again, and had taken the case to the magistrate for his decision, who left the woman at liberty to do as she chose, and as she refused to grant his request, he went from the court and perpetrated the deed. After killing and maiming his victims he went down out of the house, in the presence of many of the neighbors who had collected together, went to the main wharf, entered a boat and escaped.

25.—The Malay man mentioned above was apprehended yesterday on Crab Island, by Capt. Sharp, and this morning lodged in jail to await his trial for murder. He is said to express regret that he had not killed one person more, and he would have been satisfied!

Baptisms—A missionary needed.

Sept. 30.—Lord's day. We have once more been permitted to assemble at the outlet of a beautiful tank, where three individuals were baptized into the fellowship of the Burmese church. Two

of them are daughters of an apothecary, who with his wife are members, and the other is a daughter of parents who have been excluded from the church.

There are three other inquirers, some of whom we hope will yet come out decidedly for Jehovah, and abandon idolatry. God be praised for these mercy drops, and may his Spirit move upon the mass of the unconverted idolaters.

The death and sufferings of our Lord and Saviour were this day celebrated by Burmans and Karens. It was a good season and to be remembered.

Oct. 10.—Our new commissioner has been here and held his first court. The priest spoken of Sept. 4th has had his trial, and been sentenced to fourteen years' imprisonment in irons, to work on the roads. The Malay man mentioned Sept. 25, has also been tried, and sentenced to be hung.

Oct. 14.—This morning baptized Moug So, the Burman so often mentioned as residing in a village down the Tavoy river some ten miles from town. He has been considering for some years, and passed a very satisfactory examination. Though not a man of the brightest intellect, we hope he may prove a good and consistent Christian. He has met, as was to have been expected, a good deal of opposition from his wife and her mother, who are both staunch Boodhists, and at one time his wife threatened to leave him if he became a Christian, but as she has seemed to relax a little of late, she will not probably forsake him.

Would that I could make all who read this feel as the writer does, the importance of having some good devoted servant of the Lord, to devote his life solely to the Burmans of Tavoy and the many villages contiguous. It does seem such an one would not be permitted to labor in vain. There are many indications of good, and the truth is spreading. The assistants have distributed many thousand pages of the Scriptures and tracts, visited the people more or less, and made known salvation through a

crucified Saviour. The work is the Lord's and to him we must again commit it and pray. He will cause the truth to prosper.

Interesting meetings.

Dec. 19.—Having closed the office for the present, left Tavoy in company with br. Benjamin on the afternoon of the 17th in the mission boat, and this evening arrived at Pyeekhya, where we met br. Cross, who had arrived the day before, he having come down by land. Here we hope to form a Karen Association of the churches in the Mergui and Tavoy provinces, and endeavor to do some good. Br. Brayton is expected soon to be with us also. As a journal of these meetings is properly br. Cross's province, and as he will undoubtedly send it to you, I shall content myself with only a notice now and then of the meetings.

Dec. 27.—Br. Brayton joined us on the 25th. Our oldest Tavoy assistant, who came down with us to itinerate among some of the Burmese villages in the neighborhood, returned to-day, having distributed some twenty Testaments, about eighty volumes of bound tracts. Life of Christ, and the Digest of Scripture, with several hundred single tracts. He reports favorably of the people, some of whom listened to the truth with attention and interest. May the seed sown take root and bring forth fruit. Though much may happen to fall into stony ground, and among the thorns of an old superstition, some may perchance produce fruit, even thirty fold.

Lord's day, Dec. 30.—To-day our meetings closed. The attendance has been very good, from 140 to 250 generally present. There have been four meetings every day, and the influence we hope good. To-day six were baptized, and the Supper celebrated by about 160 communicants, many of whom were from surrounding churches.

Pyeekhya is well situated. The Karen village is in the fork of two small streams, which form at their junction the Pyeekhya river, which is navigable

for boats at high tide, up to the Karen village. These small streams stretch off to the northeast and southeast, and come down from the mountains, on whose sides there is many a Karen hamlet, and as naturally as water runs through a funnel, these people come down to Pyeekhya for their supplies by sea.

The importance of this place, and the facilities of communication with the people on the mountains, have not been lost sight of by the emissaries of the Man of Sin, and two Romish priests have planted their residence on the bank of one of these streams, not ten minutes' walk from the chapel where we held our meetings. They have not thus far been very successful in making converts, but they are at work, and may yet be permitted perhaps to do some mischief. One of their number has died since they settled down here, some years ago—and another is said to have since arrived to take his place. There are three or four settled, or endeavoring to settle, between Tavoy and Mergui. They may perhaps catch some of the chaff from the native churches, as well as lead away silly men and women.

Home—Cheering view of the past.

Jan. 2, 1850.—We left Pyeekhya on the 31st of December on our return home, and the new year was commenced by getting up our anchor, and getting under way not far from Tavoy island. Having a prosperous time we arrived at Tavoy about 1 o'clock P. M., where we found the steamer getting up her steam for Mergui. When we arrived home, learned that Mr. and Mrs. Judson were on board, and his health so poor that he had not been on shore.

8.—The steamer returned from Mergui, and as Mr. and Mrs. Judson return to Maulmain in her, went on board for a visit. It is very pleasant to meet old friends and acquaintances in this distant land, though the interview be not more than an hour. Some of us had first met about *twenty* years before, and the changes, civil, political and religious, have been many since then. *Then* our mis-

sion had but *two* stations with five missionaries, and now there are more than forty missionaries, and six stations. *Then* the number of converts was less than sixty, and now there are more than 6,000. God has worked through feeble instruments, and success has attended the labors of his servants. It is well perhaps, sometimes to take a survey of the past, whereby more strength and confidence, as well as more unwavering trust and faith in the success of future efforts, may be called forth. Well may we exclaim, "What hath God wrought!"

And then a survey of what remains yet to be accomplished, ere the kingdoms of this world become the Lord's, should cause all who love his appearing, to buckle on the armor and fight manfully the wicked one, under the direction of the Lord of Hosts.

Those who are present actors on the stage of life will soon be crowded off, and the work left unaccomplished by them will fall upon their successors, or remain unaccomplished, while each is called to give an account of his own acts and his own stewardship.

SANDOWAY MISSION.

LETTER OF MR. VAN METER.

Sandoway, March 19, 1850.—In order to save expense I have performed all my travelling this year in br. Abbott's boat, which he sent back as soon as possible after his arrival at Ong Kyoung. After a passage of some danger, and no little provocation from the boatman, I arrived at this my first stopping place.

Sketch of two Pwo assistants.

Here I met, together with a number of Sgaus, four Pwo assistants, respecting three of whom I have already informed you. I will just say, however, in respect to Tha Bwo, our first Pwo teacher, who left us in the rains, that he has been preaching since that time with much acceptance. He seems to be universally esteemed in the jungle for his very amiable disposition, and his services have been sought for in more than one direc-

tion. He now leaves his own village where there are but few Pwos, and enters upon a new field of much promise near Bassein.

The fourth assistant I had not heard of before, nor had he ever seen a missionary or received any support from our funds. This man, the eldest of the four, and probably as intelligent and useful as either of his more favored associates, has been preaching and teaching for five years, at the same time assisting himself in part by manual labor, and in part by the practice of medicine,—occasionally receiving a little help from his people. When asked by br. Abbott if he now wished any aid from us, he replied that if it was desirable for him to give himself wholly to the work, he would require a little help from us. The sum named, thirty rupees, was cheerfully given him. Hitherto his whole library in Pwo has consisted of a copy of Matthew and a few tracts. Unfortunately as I had received no books from Maulmain, I could give him only a soiled catechism picked up from the rubbish at Sandoway. He understands the Sgau, however, and has the Sgau Testament.

Tour on the coast.

After spending a few days with br. Abbott, I set off with the Pwos for an exploring tour on the coast. None of the Pwo assistants have labored on the coast, all having been fully occupied in Burmah Proper. Our first stopping place was Thwey Po's new village, where we remained several days, during which time we visited four villages, the farthest distant about half a day's journey.

After visiting and preaching in all the villages in this vicinity, we next went to Great Plains, which we likewise made the centre of operations for that part of the coast. Altogether I was able to visit five villages in person; the assistants visited three or four others; only one village that I could learn of was not visited; making in all ten Pwo villages on this coast. In all these places we did not find a single Christian fam-

ily, and with the exception of one or two families found in the Sgau Christian villages, the whole of this people are worshippers of Gaudama. Still they differ much in character from the Burmans, and afford a much more interesting field.

With my present knowledge of localities and the comparative importance of these several places, if spared to visit the jungle again, I hope to be able so to concentrate our efforts as to produce a decided impression in one or two of the most important points. Nor have the past hurried visits, I hope, been altogether in vain, for we have already received a message from one of the largest villages, to the effect that if I would repeat my visit they would become worshippers of God. This was only a few days after we had visited them. In other places also the people have manifested considerable interest in the word spoken, and seem to be seriously considering the claims of Christianity.

State of things in Burmah.

As to the state of things in Burmah, I have little to communicate besides what I have already written, excepting in relation to the new assistant mentioned above, Thung Choke. He has a congregation numbering over one hundred, not more than half of whom, however, are professed believers. Tau Lau has ninety in his village, whether all baptized or not I am unable to say. These people have so little idea of statistics that it is difficult to make them understand just what you want. Shwey Bo has lost a large part of his people in consequence of the oppression of the governor of his district. Tha Bwo goes into a large and new district, as above mentioned. The assistants were anxious to obtain books for their people, among whom the number of readers is increasing. In addition to these just mentioned we have lately sent a teacher to one of the villages in which most interest was manifested, in order to keep up the interest that seems already to exist, and induce the people to learn to read the word of God.

Perils by sea.

During this tour I have been exposed to considerable danger from getting into the surf, also twice subsequently from a strong head wind and rough sea at midnight; and finally, when but three days from Sandoway, was overtaken by a storm in consequence of which the journey was continued on foot. The men, it seems, neglected the boat during the storm: it filled, and all my things were much injured by the salt water.

Notwithstanding considerable exposure, life and health were preserved, and better than our fears there has not as yet been any development of disease contracted in the jungle. I doubt very much, however, the propriety of again thus exposing myself unless unavoidable.

 ASSAM.

LETTER OF MR. DANFORTH.

Gowahatti, March 26, 1850.—I have travelled about six weeks this cold season. I first made a trip to Nowgong overland, about seventy or seventy-five miles. I took with me a pony, but he became sick the first day, and I was compelled to foot it the rest of the way. I was five days in reaching Nowgong,—distributed books and talked with the people in the villages through which I passed. This section is not nearly so well populated as the west side of the Brahmapootra. I found very few who had ever heard the gospel before, and none who had any real knowledge of it. Mr. and Mrs. Stoddard are getting along very well with the Orphan School. Miss Christie has now left the school, as you will hear from them. The boys and girls all seem contented and happy. I think the institution will do a great deal of good to the perishing of Assam, and I trust it will be well sustained. I am sure the Committee will be highly pleased with the management of br. and sr. Stoddard.

After two days I left Nowgong and went to Tezpoor and Bishnat in company with br. Stoddard, and then returned to

Gowahatti. We intended to go as far as Sibsagor, but circumstances prevented.

Trip through Camroop and Durrung.

The first of February I made a trip through a part of Camroop and Durrung districts in company with Rev. W. Robinson, Inspector of Government Schools in Assam. This is a delightful country, and far surpassed my expectation in its population, its rich and cultivated fields, and in the readiness with which the people listen to the truth. It is like one immense plantation spotted by villages, and divided by rivers which in the dry season are small and generally muddy, but in the rains overflow their banks and inundate almost the whole country. In the richness and fertility of its soil it would be equalled only by our western prairies.

Rice is the principal article cultivated, with some sugar cane and a very few patches of poppies; but these were very small, and I am happy to say that these people are not opium-eaters as in many parts of Assam. They are hardy, simple-hearted and honest. They know nothing about the Christian religion, and very little about any. But few of them can read, and those who can are very ignorant. Yet they are not priest-ridden as in the villages on the large rivers. They have quite a number of schools, some of them established by government and some by themselves. Many of these I visited, and gave them religious books. They received them with eagerness, and in many instances they will be used as text books. I regard these schools as so many channels through which we may let in the pure stream of salvation to water this moral heath.

Wherever I preached the gospel it was listened to with attention and interest. There is one thing worthy of note among this people. They acknowledge the universal prevalence of sin, and the utter impossibility of escaping its consequences. I did not find a single man who did not acknowledge himself a sinner, and confess the impossibility of his

escaping hell. All their heathen rites could not save them, their own righteousness could not save them,—they must suffer. Some, to be sure, suppose that their righteous acts will mitigate their suffering, but the mass have no idea of any salvation. Their religious ceremonies generally have reference to their prosperity in this world. What more do we want in a people to prepare them for the reception of the gospel? Their own convictions have rendered the demand for the atonement by Christ imperative. Could there be a sufficient amount of faithful labor expended there, I firmly believe the hearts of this people would melt like wax. One hundred missionaries might spend every cold season here with profit.

An old pupil.

In the course of my travel I found one of the old scholars of our school. I was much interested in the account he gave of himself. When he was at school he was ashamed of Christ, and though he sometimes prayed, yet he did not wish it to be known. After he left school he ceased to pray and read the Bible, and shook off all religious impressions for some two or three months, when his mind was again called to the Bible. He began to read, and since that time had made it his daily study. He had become more and more interested in it and his feelings were now very different. He loved to pray and to think about Christ, and was not ashamed of him as formerly. He knew that he was a great sinner, but believed that Jesus could save him. He seemed to understand fully the plan of salvation and talked like a Christian. He accompanied me one day, and I invited him to come to the station, which he promised to do. Oh that the Lord might seal him an heir of heaven!

View of the field—Encouragements.

I came back satisfied that here is a large field opened and calling loudly for help. There is every encouragement to labor with good prospect of success. "Shall we have help?" was a question that hung heavily upon my mind. As

much as I love this field and as high as are my convictions of its importance and interest, if this mission cannot be strengthened I should say, give it up at once, and let what little help we have be more concentrated. But your last letter supersedes the necessity of any alarm on this point. "The *probability* is that two new missionaries with their families, will sail for Assam in June." These words have sent new life through our whole mission. We feel that we can hold on until they get here. May it please the great Head of the Church not to disappoint us!

We have as much encouragement at this station as we could reasonably expect. The girls' school is prospering. One of the girls has made a public profession of religion and others are serious and inquiring. Last evening in our prayer meeting, two of those who had never spoken before, arose and spoke of their great sinfulness and need of a Saviour. One of them has recently asked for baptism. As we do not feel quite satisfied yet we shall wait awhile.

Miss Sukes has the general instruction of the girls, though Mrs. Danforth visits and hears lessons in both schools daily. Mrs. D. also visits the native women at their houses as often as she can find time, in company with the Christian girl, and holds meetings among them. We have native worship and English worship each once on the Sabbath, and native Sabbath school in the evening. I talk and pray in the native language, though not as well as I could wish. I believe I am understood, yet my range of thought and illustration is necessarily limited. I shall make the study of the language one of my principal duties the present wet season. If a new missionary joins me in the cold season (of which I have every hope now) I shall try to do something in those numerous interesting villages I had time only to visit this season. I shall visit some of the villages on the great river, and spend the rest of my time laboring in the station during the rains.

We are at present in good health. The Lord has blessed us above all we could have expected. We have made poor returns for all his unnumbered mercies. Oh for more consecration to his blessed cause! Pray for us that we may be faithful, and that the word may be effectual in the conversion of sinners.

LETTER FROM MR. BROWN.

In our last (p. 191) an account was given, from Mr. Brown, of the change of views which had led Mr. G. Däuble, a Lutheran missionary in Assam, to ask for baptism. After relating his Christian experience he was baptized at Tezpoor on the morning of Feb. 24th. The Executive Committee, on the application of the Assam Mission, have received him into the service of the Union, as a missionary teacher in the Nowgong Institution.

The letter below gives a narrative of the transactions subsequent to the communication published a month since. We also copy the very interesting account which Mr. Däuble gave of his personal history and Christian experience, of the grace which took his feet from the way of death, and the providence which guided him into the field of missionary labor.

Mr. Dauble's baptism.

Tezpoor, Feb. 27, 1850.—The enclosed papers will explain to you the views of Rev. Mr. Däuble, a German missionary, of whose application for baptism I informed you in my last. After disclosing his views before the church at Nowgong, he returned to Tezpoor, and communicated his change of sentiments and intention of becoming a Baptist, in a letter addressed to the committee of the mission with which he was connected. On Tuesday of last week we returned to this place in company with br. Stoddard, and were joined by br. Danforth from Gowahatti on the following day.

Mr. Däuble was baptized on the morning of the 24th inst., in a beautiful tank in the centre of the station and near the residence of br. Bruce. A good number of witnessing spectators were present and the scene was solemn. Prayer was offered by br. Stoddard, after which an appropriate address was delivered by

br. Däuble, who speaks the English language with considerable facility, although it is but a year and a half since he began to converse in it. At the usual hour for English worship I preached in the church, where all the residents at the station were present. In the afternoon we celebrated the Lord's Supper, fifteen communicants being present including several of the native brethren from Nowgong. In the evening we again assembled at the church and listened to a discourse from br. Danforth.

An answer to Mr. Däuble's circular has been obtained from nearly all his supporters here and at Gowahatti; from which it appears that there is no longer any desire that his services in connection with their mission should be continued. The way is therefore now clear for his becoming united with our mission, an event which we trust nothing may occur to prevent; and may the same kind Providence that has brought him among us guide all his future steps, and make him the instrument of the conversion of many immortal souls.

Substance of his Christian experience.

Although there is no pleasure in rehearsing the particulars of a misspent life, much of which it would be more congenial to my feelings to pass over in silence, yet I deem it necessary in presenting myself before you for baptism, to give you some account of the wonderful grace of God displayed in the various changes I have passed through.

My home is in Würtemberg. I was born in 1822, of pious parents, and religiously educated. At the age of fifteen I left home, and from that time until I was nineteen, I entirely neglected the reading of the scriptures and prayer, which I was taught by my parents to observe from an early age. Becoming acquainted with the writings of French and German infidels, I eagerly drank in their poisonous principles, until I had become a practical atheist. Fate was my only God; yet for the sake of my dear parents I did not avow my sentiments openly. My outward conduct was strictly

moral; and the praise I received for this encouraged a feeling of pride and confidence in my own goodness, and it was not until I had been repeatedly overcome by temptations, and broken the rules I had prescribed for myself, that I discovered my own weakness and the corruption of human nature. The resolutions I made were so often broken that I was driven to despair; thoughts of suicide were constantly intruding themselves upon my mind; but an invisible hand and deep affection for my parents prevented the commission of such a dreadful deed. In this state of mind I sought the solitude of low valleys and deep forests, harmonious with the gloom and darkness that dwelt within. What I then suffered cannot be described. One sabbath, while wandering in a thick forest and brooding over my sad state, so great was my anguish of spirit, that I fell on my knees for the first time, and cried, with tears, "All is vain! all is vain! If there be really such a being as God—oh, have compassion on me!" The Lord I believe heard me. Perceiving a thunder shower approaching, I hastened home, but on my way was compelled to take shelter in the house of a pious man, who, being an acquaintance of my father, manifested a deep interest in my welfare. I found him reading a book, the words of which arrested my attention; they were just suited to my condition. When I left, I asked him for the loan of the book, which he readily gave. The words I there found seemed to speak directly to me; they disclosed the awful sinfulness of my heart, and showed me in what light I was regarded by the scriptures. God, whom I was now compelled to acknowledge, appeared to me as a fearful Judge, full of anger and wrath. I laid hold of the long neglected Bible. I saw that without holiness no man could see the Lord. My great anxiety now was, that I might make myself worthy of the acceptance of God. Salvation seemed impossible for such a wretch as I regarded myself. In this state of mind I commenced attending the

meetings of the Pietists. One day I heard a sermon from the theme, "Christ the good Shepherd." Here Christ was presented as the Saviour of the lost, the vile and helpless. The idea was new to me. I at once saw how he could be my Saviour—the very Physician I so much needed. My load of guilt was at once removed; I felt that my sins were forgiven, and found peace and joy in the Holy Spirit. I experienced now for the first time the blessings of salvation, and could understand the difference between believers and unbelievers. I saw myself in Christ. What was mine, he had taken away; what was his, he had given to me. From that time I have experienced alternate joy and sorrow, but my trust has ever been in Christ, and I have always found a sufficiency in him.

At the meetings I was accustomed to attend, I heard, soon after my conversion, letters and reports from missionaries, which brought before me the perishing condition of the heathen, their misery and deep degradation. The thought that these poor people were under the prince of darkness, led captive by him at his will, and without any knowledge of the fountain of life, affected my heart. I was led to contribute to this object, but never deemed it possible that I could become a missionary. The question of personal duty did not occur to me until I became acquainted with the missionary society at Basle. I then became impressed with a strong desire to engage in the missionary work, but the question of duty was not clear; and the very thought of the trials connected with such a step made me shrink from the undertaking. I made it a subject of daily prayer, and earnestly sought to know the path of duty. I had now arrived at the age when I was subject to enrolment in the army; I therefore prayed, that if it were the will of God that I should be a missionary, he would prevent my being obliged to enter the ranks. Out of about two hundred and forty young men, seventy were to be chosen by lot. On drawing the names,

mine was nearly the last; but many having been released on various grounds. I at length fell among the number chosen to serve. On an enumeration, however, it was found that seventy-one, instead of seventy, had been obtained. Of these I was the last, and therefore discharged. I now considered the question decided by the Providence of God, and lost no time in making application to the Missionary College at Basle, into which I was received. During my five years' study there, I read the lives of Henry Martyn and David Brainerd, both of which had a very great influence upon my mind. I determined to seek the same deep toned piety and consecration to the work that I found in these holy men. I prayed and struggled night and day. My countenance assumed a gloomy aspect, and my whole deportment was forbidding. At this time a very pious young man entered the institution. He marked my sad countenance, and perceiving the great mistake under which I was laboring, kindly pointed it out to me, and said, You cannot reconcile God to you; but you must be reconciled to God through Christ. New light broke in upon my mind. I had been struggling under the law of works, but now saw and felt the full law of liberty. The whole routine of Christian duties assumed a new phase; what was before done with a gloomy seriousness was now performed with a joyous cheerfulness.

I never entertained any doubts as to the correctness of the doctrines of the Lutheran church, until nearly through my course of study, when I found that our professor, who had always been very careful to give scripture proof of every doctrine inculcated, made no attempt to do this in reference to infant baptism, but frankly acknowledged that there was no express command on this subject in the scriptures. From that time inquiries were started in my mind which I have never been able to settle until quite recently. I am now satisfied that nothing but the immersion of believers is scriptural baptism; and am determined

to follow my Saviour in the way of his appointment.

The change of my views on this subject may result in the dissolution of my present connection with the Tezpoor mission. I may be compelled to leave the province. I may be abandoned of man, but I believe and trust in the Lord. I have not come to my present conclusions, without the most solemn convictions of duty. I have ever before despised the Baptists, and never should I have asked for baptism at their hands, had not the truth compelled me to it. And whatever may be the result, I can never regret the act. I long for my baptism; and may a gracious God enable me ever after to walk in newness of life.

FRANCE.

LETTER OF DR. DEVAN.

St. Etienne.

Lyons, May 29, 1850.—I have just returned from a visit to the church at St. Etienne, much gratified at the present state of its affairs, and thankful to the Lord for his encouraging benediction upon its efforts. I informed you in my last that steps had been taken to carry the gospel into a quarter of that city where no evangelical efforts had been made, and which appeared to be inhabited by the poor and despised laboring class of the community. I also informed you that these efforts had been met by so much good feeling on the part of the people there, that they had of their own accord and at their own expense hired a large room, and furnished it in an humble way for their regular meetings. The Lord has been so far pleased to bless these efforts that five souls have been brought from death unto life; and on the 20th inst. they, with one other, (in all four men and two women) were buried with Christ by baptism in the presence of about one hundred attentive and wondering spectators.

An active church.

As our rule is to work when and where the Lord works, the meetings have been

multiplied in that section of the city, and now there are three different places in that neighborhood where weekly meetings are held. On my arrival among them, these ignorant, unconverted, but interesting friends of our mission urged the commencement of Lord's day as well as week day services. Accordingly arrangements have been made to call into active exercise every gift that can be found among the members of the St. Etienne church, which now numbers twenty-six members. One or other of the members is to preach to these poor people twice every Lord's day. Besides this, arrangements have been made to classify all the female members of the church into committees of two each, whose duty it is to devote an afternoon a week in announcing the gospel to those of their own sex. I cannot yet establish a Sunday school, for the simple reason that those among the members who are capable of conducting it are each Sunday to be drafted around to preach the gospel.

I have sent some to a neighboring town to announce the gospel. This town, which I am told is now abandoned, at one time, not eighteen months since, evinced a great desire to hear the gospel, and some souls were converted, although the evangelization continued only three or four weeks. The man I have sent there is to receive no pay except a commission on such bibles as he may be able to sell. He is directed to preach the gospel wherever an opportunity offers. Another town in another direction earnestly demands the gospel, but what can I do? I have not the man. I have however taken one man, a gifted member of the St. Etienne church, half a day per week from his daily labor as a weaver, and pay him the half day's wages and his travelling expenses, so that he may go and preach Jesus to this people. All this increase of effort will increase our annual expenses about sixty dollars.

This people have altogether three public places of worship, the rent and

current expenses of which are paid by themselves. This seems to be very fair, and I do not think it well to press them to shoulder any more of their expenses at present. I believe I am considered somewhat severe already, in that I insist upon the people helping themselves to this extent. The truth is, French Christians have been and are still spoiled by having so many of their pecuniary means of evangelization from foreign sources; or rather, I should say, from the fact that the converts are not early taught the necessity of doing something for themselves.

This poor little church at St. Etienne has had more troubles than usually fall to a church ten times as numerous, but thus far it has been preserved through the mercy of Him who dwelt in the burning bush. I do not speak of troubles from without,—they are comparatively nothing. The fact that the house in which they hold worship, occasionally echoes with the noise of a stone thrown against it by the ill disposed (as last Thursday evening,) or the expectation at every moment of the soldiery and police breaking in upon and imprisoning them, does not trouble them so much as undisciplined or weak minded sheep of the flock. However, I trust that by the plan of *filling* every man's hand with employment, and getting each one to feel himself personally interested in the work of evangelization in some way or other, there will remain no time or inclination to be troublesome.

Lyons.

I have no room to say anything, just now, of the particular locality in which I dwell. Suffice it to say, for the present, that I am by turns abused, encouraged, misrepresented, elated or disheartened; but on the whole it seems to me that the Spirit is brooding over this chaos, and I trust he will bring light and beauty out of confusion. I need the special prayers of my Christian friends, that I may not be left by the Master to act imprudently. May the Lord keep me from speaking or acting otherwise than with wisdom and forbearance.

GERMANY.

LETTER OF MR. LEHMANN.

Visit to Templin.

Berlin, March 21.—I have just returned from another tour to Templin where I have enjoyed much blessing. Br. Kemnitz, the pastor of that church, filled my place on the Sabbath here in Berlin while I was there. The brethren have recently purchased a house and arranged it for their meetings. It may contain from one hundred to one hundred and fifty persons, and is very nicely arranged for that town. Surrounding the frieze are Scripture passages,—opposite the pulpit 1 Tim. 1 : 15 ; over it Mark 16 : 16, &c. We had very well attended meetings, and that in the afternoon was quite crowded. Much grace was manifested. The publisher of the periodical here, son-in-law of the burgomaster, was present and constantly put down notes, probably to give an account of the meeting.

The meetings of the Baptists here are much better attended than those in the town church, as I was told. What a change in a few years! Before this, I think I related to you my experience here at that time,—how stealthily I must come and go, and how the mob stoned them in the meetings, and magistrates summoned before them all who came. The superintendent of the state church is a very malignant man, and hoped to destroy the Baptist interest at once when he came, as he had done in his former residence; but he must now exclaim, "O Nazarene, thou hast overcome!" The church here numbers fifty-four members, but there were presented and named to me eleven converts who anxiously desired baptism and fain would even now be baptized by me. But I referred them to the pastor, as the regular administrator of the ordinances here. I believe that about eight of these will be baptized as soon as br. Kemnitz returns.

Hammelspring.

We had a social meeting in the house of a Christian friend, where many brethren

and sisters were together and the time was very agreeably spent. On Monday forenoon I visited almost all the members and found them in good disposition and hope. Afterwards I went with Mrs. Kemnitz and a number of the brethren to one of the stations named Hammelspring, distant two hours' walk. The weather had become very unfavorable, so that it was with great difficulty we could proceed. But we were most cordially received, and after some refreshment many flocked together from this and neighboring villages, not daunted by the weather. The room,—rather a large one,—was so much crowded that I scarcely had place to stand. It was asserted that but for the weather so many would have come that windows and doors should have been opened. I felt invigorated and could preach with fervor the unsearchable riches of Christ. Very much affection was shown to me, and they said I should at any rate stay and preach in another village. But my engagements at home called me back and I could not comply. I must now, even in the night, return to Templin, where I had to guide again Mrs. Kemnitz, and several brethren accompanied. The storm had increased and almost threw us down, and snow and sand were blown into our eyes and mouths, so that with great exertion we arrived at midnight.

The next morning I returned to Berlin, but from recent efforts and cold I had become so hoarse that I could not at all improve the opportunity with my fellow travellers, and even now can speak with difficulty, which I felt yesterday when I had to preach twice to large assemblies.

Zackerick—Heresies—Spandau.

Just now br. Köppen, pastor of the church at Zackerick has left me, after spending a few days with me. It reminds me of a visit I paid to him. He is a farmer, of wealth and high reputation in his village, indeed a man of much intellect. I visited there chiefly through fear lest one of our adversaries, a man of

very erroneous views, had found entrance. I mean a Mr. Von Lücken, who has a considerable estate not far from Hamburg, has embraced our views of baptism and formed a church, or more, in his situation. But some years ago I became acquainted with him and found, not to speak of errors of a minor kind, that he entirely rejects the scripture doctrine of atonement by the blood of Christ, and urges that the righteousness of God is one which Christ works in us in making us *right-minded*, so that we do *works* of righteousness; for God is not a blood-thirsty tyrant who only by blood could be reconciled, &c. I had very much discussion with him, for he is very eager to make proselytes to his party. I found at my coming to Zäck-erick my fears not without a basis, and did my utmost to counteract that baneful influence. I hope that I have succeeded. Br. Köppen was not aware of so great a heresy. I pray God that he and the flock under his care may be preserved for the Lord!

I also visited Spandau lately, ten miles from here, where I had much joy. One of our sisters employs much zeal to win souls to Christ. She has attracted a number of children who like very much to hear of Christ. A brother there, a soldier named Pahlke, instructs them in religion, and when I was there one recited the whole fifth chapter of Matthew, which she had committed to memory, without stopping. They afterwards came in company with br. P. to visit our Sabbath school, which was very interesting. Some adult applicants for baptism likewise nourish our hope there.

A soldier of the cross.

Our hearts have also been much gladdened by one of our brethren whom I baptized a few years ago and who gave us much joy, but who at the late wars was taken again for the army and made a sergeant. He has been a long time in the neighborhood of Frankfort on the Maine, where their head quarters were. But as a militant of the nobler army of Jesus Christ, he was all the time

busily engaged in spreading the dominion of his heavenly king. Br. Wiehler has circulated a great many tracts and bibles, preached frequently in his regimentals, and succeeded in gathering a goodly number of God's elect. Some brother who has the oversight of churches in Hesse came and baptized about eleven, I believe, and the foundation of a new church was laid.

But though the soldiers were there rather in a protecting character, the protestant priests in those regions could no longer look on silently; they made a mighty lamentation, printed papers against the new heresy, and assailed the commanding officers to forbid the sergeant preaching. They long resisted, as br. Wiehler, from his very excellent deportment, enjoyed their unqualified favor. At length, his captain being exchanged for another, he was quartered in another village. As even there he continued preaching, the colonel summoned him and forbade him very seriously any religious labor. "He was a disgrace of the whole regiment," he said. "It would not become a Prussian sergeant to go round the villages and *shave* people; just as little did it become him to go about to sing and pray with the peasants. The next time he should be guilty of such a misdemeanor he would have him under arrest." Thus threatened, our dear brother still continued his sweet fellowship with the new brethren, who seem to be attached to him exceedingly. His last letter intimated that very likely the whole regiment will march onwards and leave those regions. Now Jesus surely will follow the camp and embolden his faithful servant everywhere to unfold his banner.

State of the church in Berlin.

Of our church in Berlin itself I cannot now say much. Meetings on the Lord's day are well attended, in the week scantily. No events of an alarming character have taken place,—on the contrary we do enjoy a time of inward peace and cordiality. But still there is no fervent spirit of love amongst our members,

and our increase is slow. I baptized lately three individuals, and a similar number will follow soon. I pray fervently for a new outpouring of the Holy Spirit, and feel myself as much affected by the great work committed to me as at any time previously. We must now wait for the Lord's grace.

The threatening law of which I wrote to you in my last is not yet published. Meantime we go on and thank God who keeps us in his hands.

East Prussia.

Letters from East Prussia describe the state of religion there as favorable as hitherto. Our br. Weist is diligently building the new meeting house, and new *living* stones are constantly added to the spiritual house of God. I believe nearly twenty have been added there since the beginning of this year. A letter of br. Döerksen, who made a missionary tour of about seventy German (nearly 350 English) miles on foot, describes the people as mostly very willing to receive the gospel. He preached in numerous places, baptized several, and extended his tour as far as Stolzenburg. Br. Weist speaks of his visit there as eminently blessed to them all.

GREECE.

JOURNAL OF MR. ARNOLD.

Nov. 11. Sunday.—None came to Greek preaching this morning. Read with brethren Kynegos and Xidactilo Luke 18: 1—14 and Rev. 2, and all joined in prayer. Had much conversation with br. X. in regard to a sin by which he had been overtaken, and on account of which he felt himself unfitted for the communion. At first understood his case to be much more aggravated than it actually was, and such as to call for his temporary suspension, at least, from the communion. But was happy afterwards in having this misapprehension corrected, and in gaining from the whole affair new evidence of the great change in him from what he once was,

and of the tenderness of his conscience in regard to sins of the heart.

17.—Was surprised this afternoon by a visit from a Wesleyan brother from Santa Maura, who "confirmed the proof of his love" to the missionary cause, by leaving with me upwards of forty-one dollars, which he had laid aside by weekly appropriations, since our last communication with each other.

18. Sunday.—No Greek sermon today, for want of hearers. Read Luke 16th, with our two brethren, and united in prayer as usual. In conversation afterwards, I was grieved to hear advocated by one of them the sentiment, that the sin of lying consisted in the injury done by it to our neighbor, and that consequently it was innocent, or at least comparatively venial, when practised without any malicious design. I endeavored to refute this dangerous doctrine; but was obliged with sorrow to confess, that it had too much countenance in the writings of the fathers of the church, not merely in the *later* ages, when "pious frauds" were extolled as meritorious; but in those earlier centuries, when this abominable doctrine was not yet so commonly avowed, or at least not yet so matured. Chrysostom, for example, devotes a chapter in the beginning of his work on the priesthood, to the praise of deception, when rightly employed; and in his commentary on Galatians, he represents Peter and Paul as having "got up" a sham quarrel, for the readier conviction of the Judaizing brethren:—a sad evidence of decline from the pure morality of the New Testament, and a humiliating contrast to the best moral writings of the heathen. (Cicero de Officiis, for example.) How thankful those ought to be, who have been instructed from their childhood in the principles of an uncorrupted Christian morality.

In the evening preached in English from Habb. 3: 2, "O Lord, revive thy work." My audience consisted of about sixty-five.

22.—This morning an Italian from

Ancona called to see me, an intelligent and interesting young man, who wishes to declare himself a Protestant. I was obliged to send for br. X. to interpret for me, as he spoke only Italian.

Only nine at the lecture on Romans this evening.

23.—Commenced this evening a regular course of scripture reading three times a week, with our two brethren, and such others as they may induce to join them. They brought with them to begin a young man from Cephalonia, and the Italian who called yesterday.

24.—I was called up last night at 12 o'clock to attend the dying bed of a young woman, an entire stranger to us, an Anglo-Greek, the only surviving child of her widowed father. Found her too much distressed for breath to be able to speak much. It seemed too late to be of any service to her; but I endeavored to point her to the only hope, and prayed with her. Called again at an early hour in the morning, and found her still weaker, and at times insensible. Again, addressed a few words to her, and offered a short prayer at her bedside. Called a few hours later, and found that she expired soon after my former visit. Was sorry to hear that after my first visit, she asked a friend what I meant by saying so much about her sins. Did I think she had done some very wicked thing? O how little men know of their sinfulness, till "the commandment comes," with the power of the Holy Spirit, to enlighten the mind and impress the heart.

25.—Sunday. Again no hearers; a sad monotony.

27.—This evening had five at the bible reading. The young Italian brought with him an elder brother, just returned from Greece. He will be a valuable assistant in interpreting, as he knows English well, and something of Greek.

Dec. 2.—Sunday. To-day I had the happiness of preaching again in Greek, to a congregation of eight persons, two of whom were members of my own family, and the rest Greeks. One was a visitor in Corfu, from the island of Sa-

mos. Text, Matt. 6: 9. "Hallowed be thy name." All listened attentively. In the evening preached to about fifty, from 1 Tim. 1: 11. "The glorious gospel."

9.—Sunday. Seven Greek hearers this morning, besides two others standing at the door during the greater part of the sermon. The young man from Cephalonia, mentioned as one of my evening class, attended our communion this afternoon as a spectator. It was conducted as usual partly in Greek, and partly in English, as our Greek brethren do not understand the latter language, nor our sister Duncan the former. But both would be almost equally intelligible to our young visitant.

13.—This evening delivered the *last* (42d) of the series of lectures on the Epistle to the Romans. Present seventeen.

16.—Sunday. At Greek service this morning had more than twenty respectable and well behaved hearers. Preached from Matt. 6: 10. "Thy kingdom come." How little is here understood of the true nature of Christ's kingdom, either in its internal essence in the individual, or in its external manifestation as an organized community. Preached in the evening from 2 Cor. 5: 20: present about seventy-five.

17.—At the request of the two Italian brothers, wrote in English and Greek a form of protest against the errors of the Roman Catholic church, which was afterwards translated into Italian by the young Cephaloniote, and signed by them.

20.—Began this evening a course of lectures on the Epistle to the Hebrews, present eighteen. Letters from Zante to day mention the case of a priest there, who has fallen under the censure of the bishop, for a suspected leaning towards Protestantism. The amount of the proof seems to be, that he had some conversation with two English officers (both friends of ours, and religious young men,) who visited his church from curiosity, and afterwards visited the English chaplain, and received books from

him. His sentence was suspension of all ecclesiastical functions, and banishment to the Strophades for six months. This last is no unusual form of ecclesiastical discipline, for refractory or suspected priests and deacons. These islands are only inhabited by some monks, who know well enough how to make the condition of the exile one of penance. But in this case the last part of the sentence was suspended for a while, on account of the feeble health of the priest.

23.—Sunday. As only one came to the Greek service to-day, besides our two brethren, I thought it best to defer my sermon, and accordingly read Heb. 10, with prayer. So fluctuating is our work

30.—Sunday. Preached to-day in Greek from Acts 7: 1-7. Present four Greeks, and two of my own family. In the evening preached in English to sixty-five hearers, from Ps. 89: 47, "Wherefore hast thou made all men in vain,"—a subject suggested by the close of the year and the half century. How vainly does man seem to have been made, and what a reproach to his Maker on the supposition that there is no future life.

Jan. 7.—At missionary concert this evening only ten persons present. Weather very rainy; collection 10s, 8d, \$2.46.

MISCELLANY.

AMERICAN BAPTIST HOME MISSION SOCIETY.

The eighteenth anniversary of the American Baptist Home Mission Society was held in the Norfolk street Baptist Church, New York, May 9th. In the absence of the Treasurer an abstract of his report was read by the Corresponding Secretary, Rev. B. M. Hill. The Secretary also read an abstract of the Annual Report of the Executive Board: both were accepted.

Seven Life Directors and twelve Life Members are reported deceased during the past year. Present number of Life Directors, 291, of Life Members, 1,684. The ravages of cholera in the Western States scattered many congregations, but no missionary fell by the pestilence. Rev. John Dowling, D. D., and Rev. David Bellamy have resigned their places in the Executive Board, and Rev. Messrs. E. L. Magoon and H. J. Eddy, have been elected in their places.

The Treasurer's Report exhibits receipts for the year ending April 1, 1850, amounting to \$26,443.52, which with the balance on hand April 1, \$3,925.55, makes the total available means for the year \$30,369.07. The disbursements were \$25,403.46, leaving a balance of \$4,965.61. The liabilities of the Society on the first of April were \$23,821.38, and its avail-

able resources \$9,464.61, — showing a balance against the Society of \$14,356.77. Of the amount received, \$25,201.09 were in direct contributions to the treasury, an increase of \$4,324.45, over similar receipts last year, besides \$647.43 for the Home Mission Record.

The missionary operations of the Society have been carried on with very encouraging success. Two missionaries have labored in Minesota, and organized a church at St. Paul. In Oregon an association of ten churches has been formed, and arrangements have been commenced for the establishment of an institution of learning. In California two churches have been organized, and at San Francisco the church and congregation early assumed the whole charge of supporting their pastor. A house of worship was built, a Sabbath school was organized, and a Bible Society formed. The Society have been unable to procure as many missionaries as the field demands, but two have recently been appointed. A missionary under appointment and on his way, was detained at Santa Fe, and with the approbation of the Society has settled there, being the only evangelical minister in New Mexico. An interesting field is also open for cultivation in Canada. In various parts of the field revivals have

been enjoyed and numerous conversions have occurred.

The number of agents and missionaries that have labored the past year is 118, of whom 41 are new appointments; there are also 13 appointments in addition, for the present year. Ten ministers have declined further aid, their churches being able to support them. Whole number of States, territories, and provinces occupied, is 17; number of stations, 338; baptisms, 949; churches organized, 33; ministers ordained, 30; houses of worship finished, 6; contributions for benevolent objects, \$2,732.58, and for support of ministry, about \$16,000, besides building and repairs of church edifices.

Hon. Isaac Davis, LL. D. was chosen *President*, William Colgate, and John P. Crozer, Esqrs., *Vice-Presidents*, Charles J. Martin, *Treasurer*, Garrat N. Bleecker, *Auditor*, Rev. Benjamin M. Hill, of New York, *Corresponding Secretary*, Rev. Edw. Lathrop, *Recording Secretary*, Rev. S. H. Cone, D. D., and fourteen others in New York and vicinity, *Managers*. James M. Whitehead, of New York, is the *Recording Secretary* of the Board of Managers.

AMERICAN BAPTIST PUBLICATION SOCIETY.

ELEVENTH ANNIVERSARY.

On Wednesday, May 1st, the eleventh annual meeting of the American Baptist Publication Society was held in Philadelphia, in the Eleventh Baptist church, (Rev. A. D. Gillette's.)

The annual report of the Board of Managers was read by the Rev. Thomas S. Malcom, Corresponding Secretary. Eighteen new publications were printed or stereotyped during the year, viz.: The Baptist Harp, large edition; Francis Egerton; The Great Question Answered, by Andrew Fuller, in German; Frey's Scripture Types; A Pædobaptist Church no Home for a Baptist; James and George; Baxter's Saint's Rest, &c. New editions had been printed of Carson on Baptism; Bunyan's Holy War; Booth's Reign of Grace, &c.; also the Baptist Almanac for 1850. The whole number of publications on the Society's list is 276, of which 87 are volumes. New editions of 40 of the Tract series have been printed. Of the Society's

tracts 176 are English, 8 German, 3 French, 9 Children's. Eight hundred and eighty-four pages of stereotype plates have been added during the year.

Twenty-one colporteur missionaries have been employed in the States of New York, Pennsylvania, Ohio, Indiana, Illinois, Tennessee, Arkansas, Missouri, Wisconsin and Iowa; also in Oregon. Seven of the colporteurs were Germans. Revivals have followed their labors, and many souls have been saved. The salaries have been raised from \$100 to \$150 per annum.

Twenty-three ministers and fourteen Sunday schools have been furnished with libraries of the average value of ten dollars. Thirty Life Members and twelve Life Managers have been added. Grants have been made not only to the destitute of our own country, but also to seamen, to China, Burmah, Assam, Africa, France, Germany, Jamaica, Hayti and Canada.

The ten thousand dollar fund has nearly all been paid in, and the interest upon \$9,000 will henceforth be appropriated to the gratuitous circulation of the books and tracts of the Society.

The prices of the books published by the Society have been reduced about twenty per cent. Fuller's Works, for example, previously sold for \$7.50, are now sold for \$6.

One of the most recent and important measures has been the change from the small building occupied for the last six years to a spacious and beautiful edifice, No. 118 Arch street. Arrangements were made by which the Society can purchase, at a moderate price, the building now occupied and altered for the purposes of the Society. A Building Fund of \$25,000 has been commenced to pay for the house and lot, the improvements, and to erect additional buildings in the rear of the present building.

The Treasurer's Report was read by Rev. B. R. Loxley. The receipts for the legitimate purposes of the Society, during the year ending March 15th, were \$23,925.85, an amount larger than in any former year. The receipts for other Societies were \$896.84, making a total of \$24,822.69. The stock of the Society in books, printed sheets, &c., at a fair cash valuation, is \$10,567.81. The stereotype plates, (11,002 pages,) wood cuts, &c., valuing the old plates at half price, are worth \$9,647.54. The total value of stock and stereotype plates is \$20,215.35, an increase of \$1,496.13, notwithstanding the reduction in prices. The copyrights, some of them very valuable, are not reckoned. The library contains about 1,100 volumes.

Rev. J. H. Kennard was elected *President*. Hon. James H. Duncan, Rev. Dr. Wayland, Rev. E. E. Cummings, Albert Day, Thomas Wattson, Rev. Dr. Ide, James M. Linnard, Hon. Friend Humphrey, David R. Barton, Rev. John M. Peck, Rev. S. J. Creswell, Rev. E. G. Robinson, S. N. Kendrick and James Wilson, *Vice-Presidents*. Rev. Thomas S. Malcom, *Corresponding Secretary*. Rev. J. N. Brown, *Editorial Secretary*. Rev. B. R. Loxley, *Depository Agent and Assistant Treasurer*. C. A. Wilson, *Recording Secretary*. W. W. Keene, *Treasurer*. Rev. A. D. Gillette and twenty-four others in Philadelphia and vicinity, *Managers*.

THE VEDDAHs OF CEYLON.

The Veddahs inhabit chiefly the great forests which extend from the more southern portion of Ceylon toward the east and north, and also the most inaccessible part of the central table-land. They are in a most rude and barbarous state. They are divided into two tribes,—the village and the forest Veddahs. Missionary efforts were made among them in years past with some success.

The following letter is from Rev. Mr. Gillings, an English missionary to the island, of the Wesleyan connection, who is inclined to improve every opportunity of promoting the spiritual good of the Veddahs as was his predecessor the Rev. Mr. Stott. Under date of Nov. 8, 1849, Mr. Gillings thus writes.

“Four or five years ago, the Veddahs attracted the notice of the Ceylon government, and measures were taken to bring them to a state of civilization. For this purpose they were visited by the assistant-government agent stationed here, accompanied by Mr. Stott, who embraced that opportunity of inquiring into their spiritual state, and adopting means for their evangelization. It was the intention of the government to establish them in a few principal places, and give them a fair opportunity of cultivating lands, and leading a settled life. For this purpose they were called from the jungles, presents of cloth and food were made to them, houses were built, and trees planted, and full liberty was given them to cut down the jungle, and tools provided for that purpose. Meanwhile, school-houses were built, and teachers established among them; and they then professed a willingness to embrace Christianity, and a large number of them were baptized, promising, as they did, to discontinue their supersti-

tious practices, and to walk according to the rule of Christianity. For a time the efforts of the government appeared to be crowned with success. In many places the jungle was partly cleared, and the ground cultivated, especially while the people were provided with food, tools, &c.; but as soon as these supplies were withheld, or only partially furnished, and they were thrown in any degree on their own resources, their weakness of character was manifested, and a disposition evinced to return more or less to their former unsettled mode of life. Instead of cultivating their ground at proper seasons, and waiting patiently for their produce, they repaired to the mountains for honey, and to the jungle for flesh; and their lands were consequently neglected, their trees destroyed by wild beasts, and the benevolent intentions of government to a large extent frustrated. The teachers, formerly appointed and paid by the government, were after a time discontinued, and some of them taken up by the mission; but most of these proved notoriously unfaithful, and others were unable to collect the people or the children together with any regularity; and, besides, it was found impossible to maintain them at their posts at the salary they required, especially during the last two years. Mr. Stott visited them about three times a year for some time, until he found himself unable to travel, from the effects of jungle fever. The exhorters and catechists, too, were sent quarterly, but as none of these understood the language of the people any more than the missionary, they were always obliged to use an interpreter. On coming to the station in 1847, I found one or two schoolmasters, in the pay of the mission, stationed among them; but, for the reasons just assigned, these it was found necessary to discontinue. In 1847 the Veddahs were visited by the assistant missionary, Mr. Phillips, and in 1848 by the exhorter; but the journeys were found very expensive, as every article of provision must be taken all the way. I was too much engaged in preparing for the occupation of the new station at Carawaoor to visit the Veddahs last year, which I much regretted; but this year, though alone on the station, I determined, if possible, to go before the season closed, as I had heard various statements of the real state of the Veddahs, and was anxious to ascertain the truth.

October 14.—Set out on my tour and came to Araoor, a village a few miles distant from the station inhabited by Moors and Tamuls, and containing a

large population. After staying some time, conversing and distributing tracts among the people, in the afternoon went on to Chittande, another Tamul village, where there is a large temple. Here I conversed with the people, and argued with them on the folly and sinfulness of idol-worship.

* * * *

We ascended the Ummeny mountain, which may be seen at a great distance. Had a fine view from the top of the adjacent country and of the Nator and Araoor rivers. Abundance of grass and berries grew in the middle and towards the top of the mountain, and large quantities of honey are obtained from the holes in the rocks, to which the Veddahs descend by means of long sticks fastened to the roots of bushes, and, after smoking out the bees with fire-sticks, and getting the honey, they pull themselves up by the same method by which they went down, and then divide the spoil among themselves. The Veddahs chew the bark of trees as a substitute for betel; and when they are sick, they tie strings around their necks and arms, thinking that these will charm away the disease. I believe there are from forty to fifty families resident here. After reading and explaining a portion of scripture to them, we set out, accompanied by the Vanniar, to Alaruley. Here they are said to practise devil-dancing when they are sick. The Singhalese doctor living among them persuades them to this, assuring them that without it the medicine will not take effect. In fact from what I have since learned, these superstitious practices still prevail over almost all the Veddah country. They go to distant places at night, and there beat tomtoms, and do homage to evil spirits from fear of their power. They declare that, as they formerly worshipped devils, if they now entirely abandon it, the devils have the power to injure them; that they did discontinue devil-

worship for some time, and their children were in consequence sick; their trees would not grow, nor their fields yield produce; and what could they do? It is easy enough to point out the folly and sinfulness of these practices, but not so easy to persuade a people like this to discontinue such rites, especially when they are left to themselves, and subject to adverse influence from without. I was truly grieved to see in what a state they were. At twelve at noon we came to Balangalavaley from Alaruley. Here is a good bungalow and out-houses, and a large Veddah population. Here are about forty-two families. Many of the people were gone to the rock to get honey, and some to the jungle to get roots. They are mostly poor, and have but a short supply of water. Many of their trees have been destroyed by wild elephants, as they have taken no care to fence them in. Most of the men here were formerly baptized, and some of the women; but now they practise devil-dancing, and say they cannot and will not leave it off. Held service here on the Sabbath, reading and explaining to them various portions of Scripture. Polygamy is very common among these people, and the men abandon their wives for trifling reasons. Next morning, travelled on to Allagodde, and spent the day there, conversing with the people. Several people from the adjacent villages were present. Here is a noted devil-dancer, who declared to me that he had often seen the devil, and that his form reached from the sky to the earth? He professed to know by signs what devil it was that tormented the sick man, and how to propitiate him. The Veddahs think that every departed spirit is a kind of devil, and has power to hurt them or do them good. Hence they make offerings to them. The people here displayed an awful indifference with reference to spiritual things, and complained of the want of temporal blessings.—*Wes. Miss. Notices.*

AMERICAN BAPTIST MISSIONARY UNION.

The following article was crowded out of the last number of the Magazine by an unexpected press of other matter. It is inserted here, that the season which it reviews may not be without some appropriate memorial in these pages.

THE MEETING AT BUFFALO.

The late annual meeting was more fully attended than any which preceded it. Members were present from every part

of the home field, from the Bay of Fundy to the Mississippi river. This large attendance was doubtless attributable in part, to the special facilities furnished by the various railroad and steamboat companies, whose generosity, in this matter received, as it deserved, an unanimous expression of grateful acknowledgment. Yet, we are sure, from the spirit manifested in the meetings, that the immense

body of our missionary friends and patrons were drawn together by a genuine interest in the "single object" for the promotion of which the Union was formed and is sustained. The brethren were there, because they *would* as well as *could*.

It was not easy to forbear contrasting this meeting with the one held twenty-seven years before, when fifty-four were present as members, of whom only four were in attendance at Buffalo. "The fathers, where are they?" A few, grown grey in the service, were present, rejoicing in tears, and exclaiming, with full hearts, "What hath God wrought!" A host has risen up to carry forward the work which was commenced in faith and prayer.

It is due to the Christian friends in Buffalo, to state that nothing was wanting on their part to the fulfilment of the pledge which was implied in their invitation. All who came were cordially welcomed, and liberally accommodated. A more systematic arrangement, or a warmer hospitality, could not have been desired.

The business of both the Board and the Union was conducted with unusual order, deliberation, despatch and harmony. Very little tendency to divergency was apparent. No irrelevant topics were introduced. Scarcely a note of friction was heard. The great majority of minds appeared to be scrupulously intent upon the appropriate work. The glory of Christ in the salvation of the heathen seemed to be the grand consideration which engrossed the fixed attention, and kindled the fervid sympathy of the body. It was good to be there; for, most manifestly, the Spirit of God was present, directing thought, controlling action, and concentrating energy, with reference to the one important end—the diffusion of the gospel among the nations. There was no lack of excitement: but it was eminently of a healthful kind, being the product of truth believed, obligation appreciated, and responsibility felt. It was an excitement which found its readiest outlet, not in colliding debate, but in prayer to God for his blessing, and in earnest exhortation to one another to rise to a higher standard of evangelical enter-

prise. The proposition to increase the contributions of the coming year was met with a response that foretokens the best results. Hardly can it be possible that the spirit which was there developed will evaporate in unproductive emotion. "We can do more," seemed to be the general conviction. "By the help of God we will do more," was the solemnly expressed determination.

The services of the last half day will be remembered as among the most tender and soul-subduing in which the children of Zion are permitted in this world to engage. After the exhausting labors of the preceding days, that spot was a spiritual Elim, "where were twelve wells of water, and threescore and ten palm-trees." Sweeter refreshment has seldom been allowed to wayfarers in this earthly wilderness.

The large sanctuary was filled to its extreme capacity. Among the crowd were many who had come from regions where God had recently poured out his Spirit, and their hearts, warm in their Master's service, beat strongly in unison with the scene and the spirit of the occasion. Vain curiosity was displaced by feelings of a higher and holier character. All was mellow and susceptible of the best impressions.

There, in a semicircle, sat a group of brethren and sisters ready to depart to the pagan East. Some of them were veterans who had long and successfully toiled among the heathen, and who with recruited health, were longing to return and resume their loved labors among people for whose salvation their spirits yearn. Others were young, just consecrated to the service, and looking forward with buoyant hope, to the victories which they would win for their redeeming Lord. It was a goodly sight, and one which might well awaken the inquiries—"Am I doing *my* duty? what valid reason have I, why *I* am not one of that devoted band? *Lord, what wilt thou have me to do?*"

Of the address of the President of the Union, as he gave the parting hand to the missionaries, no report can give an adequate idea. Truthful, simple, affectionate, earnest, it moved the whole assembly

with a power exceeding all human eloquence. The Holy Spirit was in it. O, how completely did the civic honors which the speaker bore, fade away, and give place to those which cluster on the brow of the Christian philanthropist, as he stands near the cross, and pleads for him who died for a world! Never will that scene of Christian dignity and Christian pathos be forgotten by any who were its witnesses. Hundreds felt, as the good Philip Henry, when at the close of a refreshing Sabbath, he exclaimed, "If this be not Heaven, it must be the way to it."

The Executive Committee are not entirely without solicitude with reference to the year upon which they have entered. The field which they are endeavoring to cultivate is widening before them, and the demand for laborers and funds is peculiarly urgent. Yet they are in the main hopeful. The system under which they are now working operates well. It is established upon a broad, strong basis—the missionary spirit in many thousand regenerated hearts. While they shall prosecute their efforts with all the wisdom they have, or may be able to obtain, and with a strict regard to economy of means, they earnestly invite the prayers and the enlarged contributions of all who sympathize with their object. **

NOTICES FROM THE MISSIONS.

Dr. Judson.

Dr. Judson, as we learn by a letter from Mr. Stevens dated April 20, embarked for the isle of Bourbon on the eighth of that month, in the French bark *Aristide Marie*, accompanied by Mr. Ranney. He was so far reduced that serious apprehensions were entertained of his death before he could get out of the river, but as the vessel approached the sea he rallied, and seemed so much better as to revive hope both in himself and Mr. Ranney. The problem is doubtless solved long before this, and meanwhile a universal feeling of anxiety will prevail, to hear the intelligence which shall confirm our hopes or fears.

Mrs. Judson says, April 19: "You will hear from other sources of our severe trials, and I should not have written you at this time, but for a conversation I had

with Dr. Morton this morning, in which he gave his opinion of the case very definitely. He says Mr. J. has had no specific disease, though every vital organ has in turn (and sometimes altogether) partially refused to perform its office. He spoke particularly of the sluggish action of the heart and lungs; and remarked that the hardships of his past life were now made to tell most fearfully on his failing constitution. He says he remarked a look of age stealing over him for some months before his illness, and thought it the result of his *short* visit to America. In connection with this he begged me to write to the Wades to postpone their return until Mr. W.'s health should be fully established; but I suppose a letter would not reach them previous to their embarkation.

"Dr. Morton told me that if Mr. J. had remained in this place a little longer, he would have lost all chances of life, but that now the probabilities were in his opinion about equally balanced. If I could know that he were living *now*, my hopes would be very strong; but it will be so, so long before I can hear!

"I will not attempt to describe my own feelings. Those who have suffered will be able to surmise in some small degree, and to those who have not my words would be an empty sound. I can only be thankful that we are both in the keeping of a Being who loves us infinitely, and that we shall ere long find ourselves occupying the places now preparing for us, in that world where

"Sin and sorrow, pain and death,
Are felt and feared no more."

With these prospects one cannot be very miserable though the heart must needs sometimes be heavy.

"For a long time before he was ill, Mr. J. seemed daily to grow more spiritual and childlike, so much so, that even some of the natives remarked the change in his preaching,—he was all tenderness and tears. Since his illness he has been singularly resigned. 'How sweet to lie, entirely helpless, in the hands of God!' he would often remark. He seemed to have a deep sense of the love of Christ, and sometimes, several times a day, would break out with the exclamation, 'Oh, the love of Christ! the love of Christ!

In proportion to this was his love for all who love the work of Christ."

Maulmain Sgau Karen churches.

Mr. Harris writes, March 20: "Agreeably to the request of br. Binney I have visited all the churches in this province, left in his charge when br. Vinton returned to America, except one. That church I had fully intended to visit, but for a month past my health has been so poor that I have not travelled in the jungles. I am much better now, and hope by the blessing of God to enjoy my usual health.

"To visit the churches under br. Binney's charge and those under my own, has required so much time that it has been impracticable for me, this year, to go to the 'regions beyond.' My tour down the coast was interrupted. When I arrived at the Karen village near Amherst, the native assistants, who had recently returned from Lamaing, said the people were so afraid of cholera that they would not receive us if we were to go. At some villages, they said, the people had fled from their relatives who were sick of cholera, and left them to die without burial. One night the assistants were obliged to sleep in the tops of the trees, because they could not find any one who would receive them into his house. Though thirsty, they dared not go down for water, through fear of tigers.

"During the dry season I have baptized seventeen, making in all thirty within a year. The native pastors have baptized as many or more."

Arrivals and departures of missionaries.

Messrs. Campbell and Knapp, and their wives, arrived safely at Akyab, on the 13th of March last.

Miss Wright arrived at Maulmain on the 18th, and Mrs. Brayton at Mergui on — of the same month.

Rev. H. Howard and Mrs. Howard left Maulmain for the United States, via Rotterdam, on the 13th of February, on account of Mrs. Howard's feeble health.

Rev. J. G. Binney and Mrs. Binney embarked for America, via England, on the 22d of April, in the ship *Sutlej*, Mrs. B.'s impaired health making this step necessary. They hope to arrive here in October.

Rev. W. Dean reached Bangkok, Siam, in March. He reports cholera at Bangkok, but adds: "The interests of the church appear, so far as I can judge, to require my aid for a time, and if that be the case I stand or fall at my post,—and I cannot say that the prospects move me."

Rev. A. N. Arnold writes from Corfu, May 6, that by medical advice he proposes to spend three months in Lombardy for the health of his wife and eldest child. A gentleman at Corfu had kindly offered to be at the expense of the journey.

Progress of the truth in France.

Mr. Willard writes, under date of Douai, May 20, that the work is going on with every aspect of encouragement. Mr. Thieffry had baptized four persons at Denain, and another was expected. Mr. Lepoids had baptized eight persons at Béthancourt, and Mr. Foulon eight at Servais. There was some disposition shown by the multitude to do mischief, but the mass were respectful and attentive spectators, and it was hoped that a good effect was produced. The Association, the Missionary Society, and the Society for publishing good books, held their anniversaries at Servais, on the 15th. The Romish priesthood bear involuntary testimony to the efficiency of the gospel by their various annoyances and threats.

Under date of May 30, Mr. W. says: "I have already received information which confirms our judgment in reference to the good effect produced by the baptism at Servais, 12th inst. The son of one of the sisters baptized that day, or rather in the evening, to avoid scandalizing the relatives of the candidate, said to himself, as he was at mass that morning,—'The protestants are going to baptize shortly,—oh, how I shall laugh!' and he laughed there in the church at the thought. He hastened to the water and arrived as Mr. Foulon was reading these words, 'Oh generation of vipers, who hath warned you to flee from the wrath to come?' He said to himself, 'John the Baptist certainly did not apply this language to those whom he baptized,' and he immediately applied the words to himself. Soon, instead of laughing, he was weeping. He now attends the meetings, and Mr. Foulon has had a

conversation with him. His poor grandmother says, 'What a wretched thing! he is going to be a Protestant! he has already left off swearing!'

It is already known that this youth's mother was baptized: her husband procured a passport in order to abandon her. Like a fearless servant of Christ, she addressed him,—'I am the servant of Jesus and shall ever be,—I am your companion also, and shall ever be. Go where you will, I shall follow you.' It seems that this conduct disarmed the wrath of this man; perhaps he, too, is a chosen vessel. We shall see. How wonderful in might and in works is our God!"

Mr. Willard also states that, in a recent visit to Paris, Mr. Cretin fell in with four persons who had received some books from a young brother, Mr. Caillot, and who desired baptism. After a satisfactory examination he complied with their request.

Shawanoes—Favorable indications.

Mr. Barker says, in a letter of April 19: "The attendance on our Sabbath services for three months past has been larger than usual. The winter months are more favorable in this respect than the spring and summer months. On the 10th ult. we baptized a young woman. Two others, a man and his wife, who have been members of another communion, applied for membership. It is not certain that these will be received.

Death of Mrs. Slater.

From a letter of Rev. L. Slater, dated June 24, we have the sad intelligence of the death, on the 7th of that month, of Mrs. Slater, after an illness of only four days' duration. She was seized with severe inflammation of the lungs, and suffered severe pain, till her disease assumed a typhoid form, and speedily terminated her life. Mr. S. left her in her usual health for a few days' absence, and returned on the day of her burial. Notwithstanding the painful character of her illness, she appeared throughout serene and happy in prospect of death. When she could respire with difficulty, she found strength to say, "Bless the Lord, O my soul, and forget not all his benefits."

Mrs. S. was fifty-one years of age at the time of her death, having been born

May 6, 1799. She was the subject of religious impressions in 1819, which resulted in her conversion and union with the church of Christ. In 1826 she was married to Mr. Slater, and with the approbation of the Board immediately entered with her husband the then territory of Michigan, and has since been a faithful and useful laborer among the Ottawa Indians.

LETTERS FROM MISSIONARIES.

Arracan.

MISSION, Nov. 26, 1849.—L. INGALLS, Dec. 24, 25, 1849, Jan. 15, 1850.—C. C. MOORE, March 7.—H. E. KNAPP, Feb. 7.—H. M. CAMPBELL, March 6, 26.

Sandoway.

E. L. ABBOTT, Nov. 23, 1849, Feb. 17, 1850, March 12, April 16.—J. S. BEECHER, Dec. 22, 1849, Jan. 16, 1850, Feb. 11, March 18, April 16.—H. L. VAN METER, Dec. 15, 1849, Feb. 18, 1850, March 19; Mrs. V. M. Jan. 21.

Maulmain.

BURMAN MISSION, Jan. 1, 22.—H. HOWARD, Dec. 19, 1849, Feb. 28, 1850.—A. JUDSON, Feb. 21; Mrs. J., April 19.—F. MASON, Feb. 19, 20.—T. S. RANNEY, Dec. 20, 1849, Jan. 22, 1850, Feb. 20, March 20; Mrs. R., April 20.—E. A. STEVENS, March 19, April 20.—Miss M. VINTON, April 20.

KAREN MISSION, March 21.—J. G. BINNEY, March 21, April 19.—N. HARRIS, March 20.—W. MOORE, Feb. 20; Mrs. M., March 20.

Tavoy.

C. BENNETT, Oct. 25, 1849, March 5, 1850, April 19; Mrs. B. Oct. 25, 1849.—D. L. BRAYTON, Jan. 29, March 11, April 8.—J. BENJAMIN, Nov. 23, 1849, Jan. 7, 1850, March 12, April 6.—E. B. CROSS, j. April 4.

Assam.

MISSION, Aug. 23, 1849, Feb. 25, 1850.—Mrs. J. W. BARKER, April 6.—G. DAUBLE, Feb. 1850.—N. BROWN, Dec. 20, 31, 1849, Feb. 13, 27, 1850.—O. T. CUTTER, March 6, 20.—A. H. DANFORTH, Dec. 26, 1849, March 26, April 23, 1850.—I. J. STODDARD, Jan. 21, March 8, April 20.

Siam.

MISSION, Dec. 29, 1849.—S. J. SMITH, j. Jan. 2—18.—J. T. JONES, Feb. 25.

Hongkong.

MISSION, Dec. 31, 1849.—W. DEAN, Dec. 22, 1849, Jan. 30, 1850.—J. JOHNSON, Feb. 26, March 29, April 23.

Ningpo.

MISSION, Nov. 30, Dec. 26, 1849.—J. GODDARD, Dec. 31, 1849, March 30, 1850.—D. J. MACGOWAN, Nov. 15, 1849.

Teloogoos.

S. S. DAY, May 7.—L. JEWETT, Jan. 9, Feb. 8.

Bassas.

J. H. CHEESEMAN, April 9.—T. E. CLARKE, April — S. D. HARRIS, March 30.—S. W. BENSON, April 16.

France.

E. WILLARD, Feb. 8—13, April 29, 23, May 20, May 30.—V. LEPOIDS (received) May 17.—T. T. DEVAN, Feb. 6, March 20, May 29.

Greece.

A. N. ARNOLD, Jan. 4, 8, April 6, May 6.—R. F. BUEL, Feb. 28, May 8; Mrs. B., May 4.

Germany.

J. G. ONCKEN, Feb. 13.—G. W. LEHMANN, Feb. 19, March 21.

Ojibwas.

A. BINGHAM, April 26, May 11, June 1, July 2.

Ottawas.

L. SLATER, April 4, June 24.

Shawanoes.

F. BARKER, April 19.—J. G. Pratt, Feb. 22.

Cherokees.

MISSION, Feb. 24.—E. JONES, Feb. 15 (2), March 15.—W. P. UPHAM, Jan. 13, Feb. 16.

DONATIONS.

RECEIVED IN MAY, 1850.

Maine.

A friend to missions	25.00	
Wiscassct, John Sylvester	20.00	
Mount Vernon, ch.	17.00	
Surry Juv. Sewing Circle, Miss Ann Maria Carr tr., 16; Juv. Miss. Soc., Joseph Emerson tr. 3	19.00	
Foxcroft and Dover Hill, ch.	5.00	
		86.00

Vermont.

Thetford, Silas Follet	200.00	
Johnson, Dea. Taylor, to ed. Karen youth	25.00	
Hubbardton, Amos Churchill, to cons. himself L. M.	100.00	
South Fairfax	11.00	
Poultney, ch. to cons. Joseph Joslin, L. M., per. Rev. J. F. Wilcox, agent,	100.00	
		436.00

Massachusetts.

A friend to missions	100.00	
Northborough, a friend	5.00	
South Dartmouth, a friend to missions	1.00	
Kingston, ch.	20.55	
Chelsea, ch. Sab. sch., Z. Snow tr., to cons. James L. Jones L. M.	100.00	
Framingham, Fem. Mite Soc., Miss Selina Nixon tr.	13.39	
Amherst, "The dying gift of Master Newton Fish," for the Bassa mission, 50 cts.; "Algernon" for do. 1	1.50	
Sandsfield, ch. 19.32; Grafton, 1 ch. 24.67	43.99	
Hampden Co., For. Miss. Soc., J. E. Taylor tr., viz., Holyoke, ch. 36; Sab. sch. to sup. a child in Assam		

Orphan sch. 25; Rev. T. Rand 1; Granville, ch. 38.14	190.14	
Springfield, Maria L. J. Wilcox	1.00	
per Rev. J. F. Wilcox, agent,		145.13
Worcester, 1 ch., Juv. Miss. Soc., John A. Smith tr., for sup. of Samuel B. Swain and Isaac Davis, Karen children, and an Assamese girl, named Almira Studley, in Mrs. Danforth's sch. 25 each,		75.00
		461.57

New York.

Sand Lake, ch. 50; Charles H. Gregory 70; Glenville, ch. 6.28; Queensbury, ch. 8; Fort Ann, 1 ch. 10; Fort Ann Vill. 2; Berlin, 12.30; Grafton, ch. 8.98; John Tilley 5; Pittstown, ch. 6.50; Rachel Penny, 1; Little Falls, ch. 27; Livingston, R. Forsyth, 10; Stan- ford, P. K. Sackett 2; Sarah H. Canfield 7.91; Mary H. Canfield 5; Jamesville, ch. 7; Pine Plains, ch. 3.85; Amenia, ch. 13.66; North East, ch. 6.46; Mrs. Breed 2; Spencer- town, Milton Niles 2; Schodack, J. W. Lewis 1; A. Lewis 50 cts; Broadalbin, ch. 40; Glen Falls, ch. 6; Newport, ch. 60; Saugerties, ch. 2; Coxsackie, ch. 15; Catskill, F. N. Wil- son, 50, to cons. John J. Ashley and Mary A. Fox L. M., per Rev. O. Dodge, agent,		441.44
New York City, Amity St. ch. 38.39; W. H. Munn, to cons. W. H. Munn Jr. L. M. 100	138.38	
1st ch., Miss. Soc., to cons. Thomas S. Som- mers and Spencer C. Platt L. M.	200.00	
Oliver St. ch., Male Miss. Soc., N. R. Stout tr.,	400.00	738.38
Poughkeepsie, Central ch., to cons. Matthew Vassar L. M.		101.00
Springfield, ch. 18.66; Otto, Mrs. S. Tuthill, 25 cts.; Mrs. Mary A. Lincoln 2; from Rev. J. F. Wilcox, agent,		20.91
		1,301.74

New Jersey.

Middletown, 1 ch.	39.00	
New Brunswick, Youth's Bap. For. Miss. Soc. (of which 40		

is from Peter P. Runyan,
for sup. of a native Karen
preacher) to cons. Jephtha
Dunham L. M. 241.50
Newark, 1 ch. to cons. Rev.
W. B. Tolon and Miss Mary
B. Wilson (by her father) L.
M. 257.86; Northfield, ch.
1; Hoooken, ch. to cons.
Adolph Higgins L. M. 100 358.86
————— 639.36

Pennsylvania.

Philadelphia, 11th ch. Miss
So., Mrs. S. B. Van Dusen
tr. 100.00
10th ch. Thomas White, to
cons. Thomas P. White L.
M. 100.00
Sansom St. ch., William H.
Richards 100; Mrs. Abbott
and Mrs. John M. Richards
100, to cons. Geo. Downing
L. M.; Isaac Ford 100, to
cons. Thomas Tolman L. M.;
Fem. For. Miss. Soc., Mrs.
Mary Everett tr., 500 (of
which 30 is from Benjamin
C. Everett, to sup. a native
Karen preacher, under direc-
tion of Mr. Wade, 25, (of
which 20 is from Rev. T. S.
Malcom, and 5 from the In-
fant Sab. school) to educate
a pupil in Assam Orphan
sch. named Thomas S. Mal-
com, and 25 from Mrs. Mary
Everett, to ed. a lad in the
Assam Orphan sch. named
F. A. Willard) to cons. Rev.
Howard Malcom, D. D.,
Rev. Samuel M. Shute, Rev.
Henry L. Van Meter, and
Mrs. Ruth M. L. Bronson
L. M. 800.00
Wyoming Asso. 13.00
————— 1,013.00

Delaware.

Wilmington, 2d ch. to cons.
Owen B. Gause L. M. 136.75;
Infant Sab. sch. 5.25 142.00

District of Columbia.

Washington, E St. ch. Youths'
Miss. Asso. for sup. of a
Karen scholar 25.00

Ohio.

Cincinnati, 1 ch. L. Moss tr.,
20; Sab. sch., William R.
Stone tr., to sup. a girl in
Assam Orphan sch. 30; Mrs.
Sarah W. Bucknell 50, to
cons. Mrs. Sarah W. Buck-
nell L. M. 100.00

Scotland.

Glasgow, Rev. James Drum-
mond, for Burman mission 12.10

Legacies.

Egremont, Ms., Miss Anna
Roe, per Robert B. Brown
Executor 700.00
Amenia, N. Y., Rebecca
Thompson, per Wm. Colgate
& Co. 500.00 1,200.00

—————
\$5,416.77

Total from April 1 to May 31, '50, \$7,397.45

RECEIVED IN JUNE, 1850.

New Hampshire.

Concord, "E. Y. E." 3.00
Drewsville, Mrs. Abigail Hart-
well, to cons. herself L. M. 100.00
————— \$103.00

Vermont.

Cavendish, Miss L. M. Parker,
for sup. of James W. Parker
in Karen Normal School 5.00
Bennington, 1 ch. 12 06; North
Bennington, ch. 15.36; col-
lected at Shaftsbury Asso.
10; per. Rev. J. F. Wilcox,
agent, 37.42
————— 42.42

Massachusetts.

Worcester, 1 ch. Juv. Miss.
Soc. Thomas E. Studley Sec.
for sup. of a boy in Assam
named Joseph Converse in
charge of Mrs. Danforth 25.00
Boston, Baldwin Place ch.
Mrs. Abigail Ripley to sup.
a Potavotomic boy named
Peter Ripley 100.00
Whately, Seth Beldin 1.00
Middlefield, John Newton, for
Burman Miss. 10.00
Sudbury, Levi Goodenough 10.00
West Cambridge, ch. 23; Man-
chester, ch. 12 35.00
Winchendon, ch. 5.60
Jamaica Plain, ch. J. B. Wither-
by tr., to cons. A. P. Phayre
and Charles Manning L. M. 200.00
————— 386.60

Connecticut.

Suffield, Conn. Lit. Inst.
Young Ladies' Miss. Soc.
Augusta C. Elliot, Pres., to
sup. a child in Karen Nor-
mal School, named Joseph
Parker, 5.00
New London, children for Ka-
ren Normal sch. 12; T. Pot-
ter, for Salongs, to be ex-
pended by Mr. Brayton, 20;
Huntington St. ch. Sab.
sch. for Normal Sch. 25;
Stafford, ch. 22.12; Brook-
lyn, Miss Sarah Searles, 1;
Mrs. F. Mather, 1; Mans-
field, Wm. W. Barrows, 2;
Mystic, James Gallup, for
Normal School, 4.50, per.
Rev. J. H. Vinton 87.62

Bap. State Conv. W. Griswold,
tr., viz.: Groton, Amanda
Baker, 50 cts.; a friend 5
cts.; East Lyme, 1 ch. 14;
Packersville, Mrs. Julia A.
Guild 5; Southington, ch.
44; Portersville, George
Wright 1; Bristol, ch. 133;
Tarrifville, ch. 14; So.
Colebrook, ch. 4.39; East
Haddam, Central ch.
16.85; Andover, ch. 3; Wa-
terbury, ch. 29.61; Deep Riv-
er, ch. 48.18; Statfield, ch.
10; Middletown, 1 ch. 4.25;
Suffield, 2d ch. 25; John S.
Lindsley 1; Bloomfield, ch.
7.25; Sab. sch. for Ava mis-
sion, 4.10; Middletown, 3d
ch. 1; Humphreysville 2 ch.
12.23; J. Gay \$2; Walling-

ford, ch. 7.34; N. London, 1 ch. Sab. sch. to sup. a child in Assam Orphan sch. 25; Mrs. E. Coit 10; Huntington St. ch. 25; T. Potter, for Selongs, 20; Chester, ch. 9.05; Mrs. C. Webb 6; Miss A. Post 1; Mrs. S. Webb 1; Donalsonville, a revolutionary pensioner, 2; Jewett City, F. Howe 2; Bridgeport, Sab. sch. 20.88; Willington, ch. 53.80; Fem. Foreign Missionary Society 36.50; Stafford, ch. 22.12; Brooklyn, Miss S. Searles 1; Mrs. Mather 1; W. W. Barrows 2; Danbury, 2d ch. Fem. For. Miss. Society 26.50; Pleasant Valley, ch. 31.27; Waterford, 1 ch. 6.84; Sab. sch. 3.17; Collected at Conv. 11.20; Norwich, Central ch. Miss L. Avery 12; Miss E. C. Nichols 12; Mrs. G. R. Parkhurst, Sab. sch. classes 12, the three last for scholarships in Karen Normal sch.; Cornwall Hollow, mon. concert, 12.29; per Rev. J. F. Wilcox, agent, 753.42

846.04

New York.

Sundry contributions, per Rev. J. W. Parker 29.00

Buffalo Asso, D. Williams tr., Aurora, ch. 4; Evans, ch. 5.29; Boston, ch. 1; Buffalo, masters Guild, 83 cts.; Coll. at an. meet. of the Union 119.14; Coll. at Ladies' Missionary meeting, 37.44 167.70

Genesee Asso. S. Chapman, tr., LeRoy, ch. to cons. Daniel Webb, L. M. 100.00

Monroe Asso. W. N. Sage tr., Webster, ch. 6; Rochester, 2d ch. D. R. Barton, to cons. Mrs. Sarah M. Barton L. M. 100 106.00

Seneca Asso. J. McAllen, tr., Covert, ch. 25.13; Trumansburg, ch. 10; Mecklenburg, ch. 35; Ovid, ch. 34.50; Lodi, ch. 7.62 112.25

per Rev. S. M. Osgood, agent, 485.95

Port Jervis, ch. 13.00

Newburgh, ch. 10.00

New York City, 1 ch. For. Miss. Soc. to cons. Rev. Wm. Norton and Rev. John Bates L. M. 200.00

Niagara Asso. H. Flagler, tr. viz., Lockport, ch. 1.50; Somerset, 1st ch. 47.50; West Somerset, ch. 12; Wilson, ch. 27; Akron, ch. 5; Royalton,

ch. 5.11; Porter, ch. 1; Clarence, ch. 2; Rev. A. Warren 5; Tonawanda, Miss C. Vincent, 2.25; Coll. at Asso. 19.95, to cons. Rev. Geo. C. Walker L. M. 124.71

Orleans Asso., B. Farr tr., viz.: Albion, Roswell S. Burrows, to cons. himself L. M. 100; Albion, ch. 5.75; Sab. sch. 25; Shelby, ch. 2; West Carleton, ch. 75 cts.; Kendall, ch. 10; Yates, ch. 2; Coll. at Asso. 13.50 159.00

Livingston Asso. D. W. Stone, tr. viz.: York, ch. 87.28; Lakeville, ch. 32; Avon Springs, ch. 4; Leicester, ch. 17.15; Livonia, ch. 16; Richmond, ch. 28.50; East Avon, E. Watson, 2; South Livonia, A. Crandall 1; Collected at Asso. 19.72, to cons. Wm. D. Powers L. M. 207.75

per Rev. S. M. Osgood, agent, 491.46

Hamilton, ch. Sab. sch., to support Monroe Weed in Assam Orph. school 7.25

1,236.66

New Jersey.

Scotch Plains, ch. per Rev. S. M. Osgood, agent, 4.37

New Jersey State Conv., P. P. Runyan, tr., "The Burlington self-denying Miss. Soc." for sup. of a native Karen preacher 35.00

39.37

Pennsylvania.

Smethport, Rev. J. L. Smith 10; Erie, ch. 10; per Rev. S. M. Osgood, agent, 20.00

Lewisburg, Soc. of Enquiry in University, Thomas P. White, tr. 7.07

Philadelphia, New Market st. ch., B. P. Willis tr., to cons. John D. Taylor L. M. 100.00

do. 10th ch. Sab. sch. for sup. of Rev. E. Kincaid and to cons. J. I. Cox L. M. 100; Infant Sab. school, for support of a child in Assam Orph. sch., named Jos. H. Kennard, 25 125.00

Central Union Asso. Thomas Wattson tr., viz.: Union, ch. 10; Vincent, ch. 31.77; Frankford, ch. 48.85 90.62

per Rev. E. Kincaid 332.69

Philadelphia, a friend 10.00

do. 1 ch. Female Karen Ed. Soc., Mary Hallman, tr., their

1st instalment for support of 4 scholars in the Normal school at Maulmain, under the charge of Mrs. Binney, named Thomas Wattson, Mary B. Wattson, Hannah Mitchel, and Mary Weatherby, 48; Mrs. E. D. Read, for sup. of a native Karen preacher, under the care of Mr. Vinton, making her 2d instalment, 40	88.00		ch. to support a boy in Maulmain Karen boarding sch. named Silas Bailey	55.00
		440.69	to cons. Rev. Franklin P. Hall and Ora Osgood L. M. per Rev. S. M. Osgood, agent, Rocky River Asso., Rev. B. Rouse tr. Liverpool, ch. 19.41; Westfield, ch. 3.50; L. Chapman, ch. 2; Columbia, ch. 5.60; Euclid, ch. 3.50; Medina, ch. 17.84;	456.01
Ohio. Wooster Asso., viz., Wooster, ch.	6.00		Cincinnati, C. C. Harbuck, for Karen mission, 1; 9th St. ch. Annual Coll. in part, 373.50; Female Bur. Miss. Soc. 126.50; Xenia, ch. 4.05; Dayton, Wayne St. ch. mon. con. 12.17; Sab. sch. 3; Springfield, mon. con. 11.48; D. Anderson 3; sundry contributions in Northern Ohio, 131; per Rev. J. H. Vinton	51.94
Grand River Asso., viz., Kingsville, ch. 18.42; Conneaut, ch. 9.50; Geneva, ch. 2; Rev. J. Elliott 1; Ashtabula, ch. 4	34.92		Indiana. Centre Square, ch. 10.25; Milan, ch. 1.71; Hartford, Jesse Milber 3; Wm. T. Stall 7; per Rev. J. H. Vinton	81.96
Seneca Asso. viz., Reed, ch.	6.00		Illinois. Chicago, 1 ch. per Rev. S. M. Osgood, agent	100.00
Columbus Asso., viz., Johnstown, ch.	1.50		Belvidere, Mrs. Abigail Whitman, to educate a Karen child	12.00
Miami Asso., viz., Franklin, ch. 20; Hamilton, ch. Sab. sch. 6	26.00		Salem Asso., Mrs. Ada Fairchild, for Karen assistants, 5; New Hope, ch. 6.20; Providence, ch. 4; Carthage, ch. 2.50; Canton, ch. 26; Chicago, Tabernacle ch. Sab. school, to be appropriated by Mr. Vinton, 24; Mrs. J. Bushnell, to support a scholar in Karen Normal sch. 12; Mrs. M. Miner, for do. 12; per Rev. J. H. Vinton	91.70
Geauga Asso., Painesville, ch. 2.77; Marietta Williams, 10 cts.	2.87		Michigan. Tecumseh, ch. per Rev. S. M. Osgood, agent,	4.75
Trumbull Asso., Warren, ch.	22.00		Wisconsin. East Troy, ch. Miss A. Starrett 1; Mrs. H. L. Jennings 1; Mrs. C. O. Cole 50 cts.; Misses E. A. & E. F. Cole 25 cts.; Port Washington, ch. Mrs. Rowe 1; per Rev. S. M. Osgood, agent,	3.75
Huron Asso., Bellevue, ch. 11.55; Norwalk, ch. 30.24; Fairfield, ch. 5.05	46.84		Legacy. Cambridge, Ms., Josiah Hovey per George Cummings, Administrator (in part)	630.00
Meigs Creek Asso., McConnellsville, ch. 13.58; Marietta, ch. 22; Sab. sch. 5; Good Hope, ch. 2.76	43.34			85,002.90
Rocky River, Asso., bedquilt sold, 1.75; Rockport, Henry Alger 5; Euclid, ch. 14; Cleveland, Sab. sch. Miss. Soc., for support of two children in Tavoy Karen boarding school, and to cons. Miss Mary Brayton L. M. 101.25; Surplus collected for "Macedonian" 1; Coll. at Mass Meeting 28.12	151.12		Total from April 1, to June 30,	\$12,400.35.
Portage Asso., Bedford, ch.	7.00			
Mohecan Asso., Mansfield, ch. 37.17; Hayesville, ch. 10; Windsor, Mrs. Condor, 50 cts.	47.67			
Lorain Asso., Avon, ch. 25 cts.; Amherst. Mr. Johnson 50 cts.	75			
Maumee River Asso., Maumee City, ch.	5.00			
Ohio Bap. For. Miss. and Bible Soc. Rev. O. Allen tr., of which 25 is from Granville				

Handwritten text, possibly a signature or date, located at the top of the page.

I-7 v.30
Missionary Magazine

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